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THE GOSPEL of SWAMI SIVANANDA

By

Dewan Bahadur Bhaskara Gyana
Sri K. S. RAMASWAMI SASTRI, B.A., B.L.

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Dedicated

To

Free India

For Whom

Siva has a Special

Message !

Universal Prayer

O adorable Lord of compassion, salutations unto Thee ! Thou art Infinite Beauty, Joy, Bliss and Peace ! Thou art Perfect, Independent and ever Free ! Give me the spirit of sacrifice, strength and indomitable will to serve the humanity ! Vouchsafe to me Thy grace and mercy !

O Almighty ! Thou art my Redeemer and Saviour ! Free me from the bondage of this body and the round of births and deaths. Make me drink the nectar of Immortality !

O Supreme Being ! fill my heart with unflinching devotion unto Thee. Let the flame of devotion to Thee grow brighter every day !

O Infinity, O Eternity, O Immortality, free me from all sorrows, dependence, delusion, weaknesses and defects ! Grant me equal vision, a balanced mind, divine virtues such as courage, tolerance, forbearance, humility, mercy, purity and cosmic love.

O Omnipotent Lord ! Strengthen my resolve to stick to the spiritual path and to do my daily spiritual routine vigorously and regularly. Forgive my sins. Free me from the obstacles in the path and all temptations. Give me inner strength to resist temptations !

O Indwelling Presence ! Thou art my sole prop, support, refuge and solace ! Thou art the Life of my life. Thou art the Soul of my soul. Thou art Transcendental Bliss, Peace and Joy. Thou art One Homogenous Essence. Let me be established in Non-violence, Truthfulness, Devotion and Purity. Teach me to be steadfast in my devotion unto Thee. Give me Light and Wisdom.

O Supreme Love ! Salutations unto Thee ! Thou art the Indweller of my heart. Give me the inner third eye of intuition or wisdom. May Self-realization be my inexhaustible spiritual wealth, dispassion my crown, virtuous deeds my asset in the Divine Bank and renunciation the jewel of my heart ! Crores of prostrations unto Thee O Lord ! I am Thine. Save me, protect me, guide me and enlighten me. Make me pure, perfect and free ! Through thy grace may all attain health, long life, peace, prosperity and Self-realisation !

Om Shanti ! Om Shanti ! Om Shanti !

—Sri Swami Sivananda

ॐ

सार्वलौकिक प्रार्थना

[अनुवाद]

हे पूजनीय करुणामय भगवन्! आपको प्रणाम करता हूं। आप अनन्त सौन्दर्य, हर्ष, आनन्द और शान्ति स्वरूप हो। आप परिपूर्ण, स्वतन्त्र और नित्य मुक्त हो। मुझको त्याग भावना और मानव समाजकी सेवा करने की अदम्य इच्छा शक्ति और सामर्थ्य प्रदान कीजिये।

हे सर्व शक्तिमान परमात्मन्! आप मेरे उद्धार करनेवाले और त्राता हो, मुझे इस देह-वन्धन और जन्म-मरणके चक्रसे मुक्त कीजिये, और अमृतत्व सुधा पान कराइये।

हे परम पुरुष! मेरे हृदयमें अपनी अविचल भक्ति भर दीजिये, आपकी भक्तिकी दीप शिखा दिन-प्रतिदिन अधिकाधिक प्रतीप्त और उज्ज्वल होती जावे।

हे अनन्त सनातन अविनाशी परमेश्वर! मुझे समस्त शोक, मोह, आधीनता, दुर्वलताओं और दोषोंसे रहित बना दीजिये। मुझको समत्व दृष्टि, मनकी समता और साहस, सहन, क्षमा, विनय, दया, पवित्रता, विश्वप्रेम आदि दिव्य सद्गुण दीजिये।

हे सामर्थ्यवान् परमेश्वर! आध्यात्मिक पथमें संलग्न रहने और अपनी आध्यात्मिक दिनचर्याको नियमित रूपसे प्रयत्न सहित पूरी करनेके मेरे संकल्पको दृढ़ बनाइये, मेरे अपराधोंको क्षमा कीजिये, मेरे आध्यात्मिक मार्गमें आनेवाले समस्त वाधाओं और

प्रलोभनोंसे मुझे छुड़ाइये, और मुझे इनका अवरोध करने की शक्ति दीजिये।

हे अन्तर्यामी प्रभो! आप ही मेरे एक मात्र सहारा, आश्रय, शरण और धीरज हो; आप मेरे जीवनके प्राण और आत्माके आत्मा हो; आप अति श्रेष्ठ आनन्द, शान्ति और हर्ष हो; आप एकरस परमतत्व हो! मुझको अहिंसा, सत्य, भक्ति और पवित्रतामें स्थिर होने दीजिये, मुझे आपकी भक्तिमें दृढ़ रहनेकी शिक्षा दीजिये, मुझे प्रकाश और ज्ञान प्रदान कीजिये।

हे परम प्रेम स्वरूप परमात्मन्! मैं आपकी वन्दना करता हूं, आप मेरे हृदयके अन्दर निवास करते हो। मुझे आन्तरिक ज्ञान चक्षु (ईश्वर का तीसरा नेत्र) दीजिये, आपके प्रसादसे आत्म साक्षात्कार मेरी अक्षय आध्यात्मिक सम्पत्ति होवे, वैराग्य मेरा मुकुट होवे, दिव्य बैंकमें पुण्यकर्म मेरी पूँजी होवे और त्याग सन्यास मेरे हृदयका रत्न होवे, हें भगवन्! आपको कोटि प्रणाम करता हूं। प्रभो मैं आपका हूं, त्राहिमाम्, पाहिमाम्, मेरा पथ-प्रदर्शन कीजिये, मुझे ज्ञान रूपी प्रकाश दीजिये, मुझे पवित्र, परिपूर्ण और मुक्त कीजिये।

हे स्वामिन्! आपकी कृपासे सब लोक स्वास्थ, दीर्घायु, शान्ति, समृद्धि और आत्मसाक्षात्कार प्राप्त करें।

ॐ शान्ति! शान्ति! शान्ति!

—श्री स्वामी शिवानन्द



The Saint
[In 1925]

संन्यासिनायक्रियः

यो न द्वेष्टि न कांक्षते किमपि यो दुःखे सुखेऽथो समो
वीतक्रोधभयो विरक्तिनिलयश्चास्तान्तर द्वेषणः ।
आत्मज्ञानजिताखिलेन्द्रियमनास्त्यागानुभूतामृतः ।
संन्यासस्तनुमानिवात्र स शिवानन्दो गुरु राजते ॥१॥

केचिद्बाह्य विरक्तिमेत्य विषयांश्चित्तेन मिथ्याचरा
अश्नन्तः खलु वञ्चयन्ति जनतां काषाय लब्धार्चनाः ।
तेजस्वी ह्ययमप्रमेयविमलाचारोऽन्तेरवं बहि-
श्चिद्वासाऽप्रतिभोमरालकुलपस्त्वन्ये बकाः केवलम् ॥२॥

तारुण्ये हृदयप्रमाथिनि यदा रोगार्दितानां भिषग्—
वृत्यार्ति हृतवान् समस्त जनिभृन्निः श्रेयसे सरतः ।
सर्वारम्भफलत्यगुत्तमकृतिः सर्वप्रियोऽसोमहान्
संन्यासलयमूलबन्धमकरोन्नूनं तदैवस्थिरम् ॥३॥

योऽजन्यग्रजवंशमौक्तिकमणिर्विश्वेश्वरानुग्रहा-
दब्दे सर्वजितीन्द्रमन्त्रिणि तुलांयाते हरौसेश्वरे ।
लग्ने याम्यभमाश्रिते हिमकरे षष्ट्या गुरोवासरे
युक्ते ज्ञानराग वर्द्धनचगे श्रेयोनिदाने शुभे ॥४॥

अम्बायस्य च पार्वतो जनयिता वेंग्वार्यनामा सुधीः
साध्वीशंकर पादपद्मधुपः संस्कारजातेन च
कुप्पुस्वाम्यभिधानतः समुदितप्रेम प्रकर्षेण च
स्कन्दस्येव बहुश्रुतं गुणगणान्मूतव्यतानीद्बलम् ॥५॥

श्रीशालीवृतिनीवृति प्रियतनुव्यायाम उत्साहवान्
बाल्येऽध्यायविधौ विशेष चतुरोऽप्यार्तार्तिनाशोत्सुकः ।
धीरः सुंन्दरमांसलाङ्गनिबहो हास्यप्रियः कोमल-
स्वान्तो योऽखिललोक गौरव युतस्त्यागवतोऽराजत ॥६॥

आयुर्वेदमधीत्य पश्चिममसावूर्ध्वं पितुर्मृत्यतो
विंशेऽब्दे भिषगास्पदं त्वधिवसन् सेवां प्रशस्तां व्यधात् ।
आर्तानामगदंन दीनजनतासन्दृष्ट मृत्युञ्जयो-
आकर्षीच्चामृत पत्रिका प्रकटनाद्विज्ञान वृद्धिं नृणाम् ॥७॥

षड्वर्षापगमे विदुरमलयद्वीपं च गत्वा युवा
त्यागेनात्र चिकित्सया निजजनिं धन्यां चिकित्सालये ।
कुर्वन् सर्व जनाद्दतस्तनुसुखं नक्तन्दिवं निःस्पृहः
प्रायस्यच्छ्रुरंदृष्टकं जन तनूहृत्प्रीतिमापादयन् ॥८॥

प्रत्यागत्य विनाशधर्मसु निजं द्रागिन्द्रियार्थेष्ववं
देशं निःस्पृह आत्म बोधनकृते संन्यास्थदीक्षानुगः ।
काशीनासिक फण्डरीपुर मुखान्याटच्च पुण्यान्यथो
क्षेत्राणि प्रथितोरूसत्वविभवं सम्पादयन् सन्ततम् ॥९॥

आनन्दोत्तरकं शिवाख्यमनघं विज्ञातवेद्याद्गुरो-
र्लब्ध्वानाम विदीर्णमानसतमोग्रम्यिर्दरीसङ्कसु
भूभृन्नेतुररण्य भूमिषु चिरंयोगावुसन्धानजां
शान्तिं चातुलनिर्वृतिं निरविशत्सेवामृषीणां चरन् ॥१०॥

भास्वत्कोटिनिभद्युतिः स्मितलसद्वक्त्राम्बुजस्तापसो
भस्मालंकृतविग्रहो मुनिनुतः कौपीनमात्राम्बरः ।
भैषज्येन तपस्विनामुपचरन् सत्कर्मयोगं पर-
ब्रह्मोपासनया विवेकविधिनाऽन्वस्थाद्युगं योगयोः ॥११॥

विश्वोत्बोधनकर्मणे जननभाग्ज्ञानेनदग्धक्रियः
सत्याध्वोपचयार्थमाश्रममसौ संस्थाप्य तस्मिन् गिरौ ।
ब्रह्मासक्तहृदां सनामुतुलया शुश्रूषया बोधय-
लोकं कृत्स्नमिमं विमुक्तिपदवीमाचार्यवर्योऽजयत् ॥१२॥

तयानन्दकुटीर मद्रिकटके पुण्येहृषीकेशके
सर्वज्ञाननिधानमारचितवान्सोऽयं गुरूः श्रीमुखे ।
वर्षे सज्जनषट्पदालि कमलं सन्तापसं हारकं
नित्यानन्दमरन्देचूतविपिनं पूतं महामन्त्रकैः ॥१३॥

दिव्योज्जीवितसंघमाशु विदधत्तन्नाम पत्रासिना
चाज्ञातासृपचक्रपाटनपटुग्रन्थौघनिर्माणतः ।
विज्ञानामृतमाशयञ्जनततिं सर्वत्र निर्मायस
श्री विश्वेश्वर मन्दिरं विजयते तत्प्रीति दर्शीविभुः ॥१४॥

प्रत्यब्दं परदेशजांश्च सुबहून्योगस्य शासद्विधिं
धर्मान्योन्यसहिष्णुतामुपदिशन् यज्ञं जगच्छ्रेयसे ।
तन्वन् गाः परिपालयन्नथ शतं सत्कर्मणामाचरन्,
योगिन्द्रः क्षितिभागधेयमहिमामूर्तौ विभात्यञ्जसा ॥१५॥

पञ्चविंशति वर्षैर्यत्सन्यासीहाकरोदयम् ।
तच्छेषः शिवमारव्यातुं सहस्रैरपि न क्षमः ॥१६॥

—श्री रामकृष्ण भट्

The Foremost of Sannyasins

Sri M. RAMAKRISHNA BHATT, M. A.,
Lecturer, Bangalore.

[*Translation*]

1. There shines the Master, Sivananda, who neither hates nor desires (likes) anything, who is the same in weal and woe, who is free from anger and fear, who is the abode of dispassion, in whom all the internal foes are destroyed, who has conquered the mind and senses by Self-knowledge, who has tasted the nectar (immortality) through sacrifice and who is the embodiment, as it were, of renunciation on earth.

2. Some persons of false conduct, resorting to renunciation externally and getting honour on account of their ochre robes, enjoy the object of senses mentally and thus dupe the world ; but this Effulgent One who is of pure and incomprehensible conduct, both within and without, and unique through the radiance of his Super-consciousness, is indeed the King of Swans, while others are only cranes.

3. When in youth—that disturbs the mind—this Great One being engaged in doing good to all beings, relieved the disease-stricken of their sufferings by his treatment, then alone he, who renounced the fruits of all undertakings, who did only noble deeds, and was loved by all,—laid a strong foundation for the edifice of renunciation.

4. Who was born by the grace of Lord Siva, as the gem (pearl) of a Brahmin family (great bamboo) in the year Saivajit, when Jupiter was stationed in Sign Libra, when Sign Leo, conjoined with the sun, was on the ascendant, wnen the Moon was in the constellation Bharani, on a holy Thursday that conduces to the development of knowledge and dispassion as well as to great glory.

5. Whose mother, Parvati, a devout lady, and father named Vengu Iyer the learned, who was a bee to the lotus-feet of Lord Siva, gave him, who was like Lord Skanda, of great learning, the name Kuppuswami, and many virtues and a strong body through the sacraments and their overwhelming love.

6. Who shone even during his childhood in the District of Tinnevelly as very energetic, fond of physical exercise, very clever in studies, brave, eager to remove the sufferings of the distressed, endowed with handsome and muscular limbs, fond of fun, tender-hearted, wedded to charity and as the recipient of the respect of all people.

7. He studied Western medicine after his father's demise, and becoming a qualified Doctor in his 20th year, rendered noble services to the sufferers through medicine, as he found the Lord in the lowly and the miserable ; and he increased the scientific knowledge of the people by publishing the journal viz., *Ambrosia*.

8. After six years the young doctor went to the far-off Malaya Peninsula, and there by self-sacrifice and medical service in the Hospital won the

admiration ot all, and not caring for his personal comforts toiled hard day and night for eight years, giving the people physical and mental happiness, and thereby made his own life blessed.

9. After returning to his country and getting soon disgusted with the objects of senses which are perishable by nature, he renounced the world, following the Lord's will, for the sake of Self-realisation. Then he visited the holy centres of pilgrimage such as Banaras, Nasik and Phandharpur, thereby developing constantly the store of his great inner strength.

10. Then he received the sinless name, Sivananda, from a Guru who knew everything ; and with the knot of inner darkness cut asunder, he enjoyed the peace and enternal bliss born of long Yogic practice in the caves and forests of the Himalays, rendering service, at the same time, to the sages.

11. The Sage whose lustre resembled that of a crore of Suns, whose lotus face shone with a smile, whose body was adorned with ashes, who was praised by recluses, whose only clothing was a loin cloth, practised the noble Karma Yoga by giving medical aid to the sages, and the (other) two Yogas (of Devotion and Knowledge) by the worship of the Supreme Brahman and by the process of discrimination.

12. Thus flourished the Great Preceptor, who took his birth for teaching the world, who burnt all his actions with knowledge, who established an Ashrama on the mountains for the propagation of

the Path of Truth—Satyasevashram—and who taught the whole world the path of liberation by his unique service of Sadhus whose hearts were fixed in the Supreme Brahman.

13. There at holy Hrishikesha, on the slope of the Mountains, this Guru started in the year Srimukha, the Ananda Kutir, which is the storehouse of all knowledge, the lotus to the swarm of bees, viz., the aspirants, which removes ailments, which is the mango-grove for honey of eternal bliss and which is hallowed by the chanting of Mahamantra.

14. Soon he opened the Divine Life Society and cut effectively the host of demons called ignorance with the sword of the "journal" bearing that name ; fed all people with the nectar of divine knowledge by writing several books ; and showed the (way to) Lord's grace (to the world) by constructing the temple of Lord Visvanath. That All-powerful one is now flourishing Supreme.

15. The Great Yogin instructs every year numerous persons including foreigners in Yogic practices, teaches mutual tolerance of religions, performs sacrifice for the good of the world, looks after the cows and does hundreds of meritorious deeds. He who is the embodiment of the great fortune of the Earth, shines supreme.

16. What glorious things this Sannyasin has done here on earth in the course of twenty-five years, Adi Sesha cannot describe even in thousands of years.

Publishers' Note

It is about 18 years ago that a biographical work on the revered Sri Swami Sivanandaji first appeared in a book form when Sri P. K. Vinayagam of Madras brought out the work *Life and Sayings of Siva*. It was in 1934. In a short time all the copies were sold out and there was demand for more. Since then a number of biographical works on Sri Swamiji have been published, each meeting the need of particular types and temperaments of the reading public. Of most of them the general reader is already aware from the several appreciative reviews that have appeared in various newspapers. During the recent decade it has been our wonderful good fortune that whenever such a biographical work was sold out, instead of reprinting a revised edition of the same work, an entirely new biography was forthcoming by yet another gifted writer that enabled us to meet fresh demand from the public. Now in the train of these works on Sri Swamiji's life the present book from the facile and gifted pen of so eminent a literary man as the revered author, forms a most timely and most extremely welcome work. For in this book—*The Gospel of Sivananda*—you get a first-rate idea of what this great life means to the peoples of this country and humanity as a whole.

Herein we have a masterly interpretation and and presentation of Sivananda as a force, an influence and a dynamic factor in the shaping of

the thoughts and actions of this fateful generation. What this saintly reformer and spiritual leader is to the society, the youth, the men, the women ; to politics, religion, education of spiritual culture of our times—is clearly brought to light by Dewan Bahadur K. S Ramaswami Sastriar in that deeply sincere and dignified style that none can surpass. This book is a grand equation of the personality and the preachings of Swami Sivananda Maharaj in terms of their pregnant significance, precious utility and inesteemable worth to Modern India and to Modern Man himself.

The present book is clearly the result of continuous observation and close study of the life, philosophy and mission of one of the foremost spiritual awakeners of India today. And none but a thinker and writer of Sri K. S. Sastriar's eminence would have done the difficult task of correctly interpreting and evaluating a personality so versatile with activities covering a field so vast as His Holiness Swami Sivanandaji. Sri Sastriar's deep scholarship and mastery over Hindu thought and culture, his knowledge of Indian people and traditions, his vast experience in the social, economic and political life of the country, coupled with his undeniable insight into events and their significance go a long way to make this book a work of prime importance to every Indian. We place it with pleasure before our readers as a thought-provoking study of one who embodies in himself the spirit of awakened, rejuvenated, reoriented dynamic Hindu Spiritual Culture.

This precious volume is issued as *The Sivananda Sanyas Silver Jubilee Year Book*, and appropriately so, as it is placed before the public in the memorable year when Sri Swamiji completes twenty-five years of his glorious services to the cause of revival of unified dynamic Hinduism.

We are grateful to the talented artist—Chitrakala-kushala Yogiraj Sri G. P. Padmanabhan who has contributed a lovely cover design which greatly adds to the get-up of the volume.



The Author

An Inner Sanyasi

By Sri Swami Sivananda*

In Sriman K. S. Ramaswami Sastriar we find certain very rare divine combinations.

Scriptural erudition and humble demeanour perhaps never go together except in extraordinarily saintly personalities; the only example that comes readily to my mind is the Para Bhakta Lord Gouranga Mahaprabhu. The Pandit-abhimana or Vidya-abhimana is hard to get over. Arrogance born out of much learning always holds its chin high up in the air and refuses to be cowed down: and those who aspire to soar higher in the realms of God have often had to use the sword of silence and the shield of seclusion to annihilate this demon. Few rare souls, however, like Sriman Ramaswami Sastriar, through a thorough-going inner discipline, through intense and protracted practice of Bhakti Yoga in particular and through discrimination, have harnessed their learning and directed it along the road to immortality by putting this learning to good use in the service of others. These few realise that God is Infinite Knowledge and that if they have inherited a part of this, it is on account of the Lord's Grace bestowed on them in order to serve

*A message from Swami Sivananda for the celebrations of the seventieth birthday of Dewan Bahadur Sri K. S. Ramaswami Sastri.

Him through His children. They convert themselves into eternal students, ever eager to learn, realising that they should not cease to exert till they realise Brahman—Knowledge Absolute! Such a rare one we find in Sri Ramaswami Sastriar.

And, the formalities one has to observe before daring to approach a scholar to preside over a function, or to deliver an address, or even to bless a function with a written message! "Sorry! I have an engagement already!" (he may actually have none; just to 'add' to his glory!) "I regret I cannot spare the time!" (except for idle gossipping!). And, if he condescends to agree, the organiser of the function will have to place himself entirely at the Pundit's disposal, making arrangements for "transporting" him to the place of the meeting, there to receive him with pomp, applause, cheers, garlands and bouquets; and then whirl round him as a butterfly does round a flower! All for this "great man" to share a bit of the God-given knowledge with the children of that very God! What a blessing it is to have, to shine in sharp contrast amidst these showy men, the jewel of learning—Sriman Ramaswamy Sastriar. This fountain of knowledge readily quenches the thirst of one and all. Instead of looking at the ceiling and lending an indifferent ear to those who approach him, Sri Ramaswamy Sastriar bows to them, greets them warmly, and when the request is made, agrees readily, kindling with a sweet smile the expression of gratitude which gushes up from the

visitor's heart. Illiteracy would not have had a foothold in this country if every man of learning had possessed this divine quality.

A true versatile genius, Sri Ramaswamy Sastriar can handle any subject with equal efficiency All knowledge has come from the same source—God. It is possible, therefore, to go to the root of every science or branch of knowledge, whether it is spiritual or not on the surface, and therein discover the Divinity. But it needs a genius to ignore and transcend the mushroom growth of undivine weeds, and to perceive with piercing eyes the very core of every department of learning. None but a true saintly person can so arrange his thoughts that whatever be the subject matter he has to deal with, he is able to present to the audience, during the course of his address, elevating religious and spiritual ideas and ideals and thus divinise the topic. Even if he presides over the opening ceremony of a modern cinema house, Sri Ramaswamy Sastriar would utilise the opportunity to instil in his audience divine ideas !

In the Gita, the Lord greatly eulogises "Gyana Yagna" or the gift of knowledge. Other forms of charity have a short-lived effect ; the gift wears itself away, after giving but a temporary solace and joy to the recipient. Not so the gift of knowledge : for spiritual knowledge penetrates the very core of the recipient's heart and there lodges itself permanently, to grow steadily, maybe, imperceptibly sometimes, and surely, to blossom forth in time

and bear the fruit of Moksha or final liberation. Dissemination of spiritual knowledge, especially the glory of Divine Name, of the joy that comes out of devotion to the lotus feet of the Lord, and of the fruits of a well-disciplined life—should be universal. The clarion call of "*Back to the Divine*" should be sounded everywhere so that willing and unwilling ears might listen. There is probably not one journal or periodical in India, sacred or secular, divine or profane, which does not carry Sri Ramaswami Sastriar's soul-elevating message of spirituality. Such a wide dissemination of spiritual knowledge is very dear to the Lord!

Seventy years old! And, yet, what a fount of energy and zeal is Sri Ramaswamy Sastriar! How very few among the retired officers, who have spent a major part of thier life-time in serving mundane institutions, are able to emulate this noble soul's example! Sri Sastriar is a living commentary on the Smritis, on the value of leading a well-regulated, moderate life of the motto "Simple living and high thinking" and of the possibilities of tapping the source of energy and power. Sri Ramaswamy Sastriar has always been very regular in the study of religious books—Puranas describing the glory of the Lord, like the Bhagavata, great scriptural texts like the Gita, the Brahma Sutras, the Upanishads, the Panchadasi, etc., and has ever been breathing the Lord's Name, thus imparting to every cell of his being the vigour of Divine *Nam*. That is how he is even to-day a child of seventy years young!

It is hardly necessary to touch upon the worldly prosperity of one who has acquired the Treasure of treasures—devotion to the Lord. Sri Sastriar's life-history is a continuous story of a devotee who has tasted the truth of the Lord's assurance in the Gita that He looks after the welfare of the devotee who continuously thinks of Him and Him alone. Prosperity seeks such devotees. The glory of the successes Sri Ramaswami Sastriar has achieved in his official, social and personal career is the glory of a Lord's child who has ever looked to his Great Parent with devotion and without the least anticipation or expectation, who has felt his only duty is to glorify Him in everything and to manifest Him in his own actions, thoughts and words ; and who has surrendered himself without reserve into the protecting hands of the Divine. The security, the peace and the joy that comes out of such surrender is clearly reflected on Sri Sastriar's ever-smiling countenance.

Real renunciation is an inner process of mentally detaching oneself from the clutches of Maya. Real renunciation is the renunciation of the self-arrogating ego. True conquest is the conquest of the lower self. He is the Emperor of emperors who has divinised his nature. He is a true Sanyasi who has annihilated his little ego. Sri Ramaswami Sastriar has not donned the orange robe, but I consider him as a true inner Sannyasi of a very high order. He stands to-day as a glorious example of an ideal householder who has actually

realised the benefits of leading the divine life, remaining in the world and yet untainted by the stains of materialism. He is unrivalled in the wealth of divine Aiswarya he has acquired.

May this beacon-light shine for ever illumining the path of the seeker ! May the call of his trumpet of wisdom ever resound in the world awakening humanity to the true purpose of life ! May God bestow perfect health, a long life of usefulness, peace, bliss .and Kaivalya on Sriman Dewan Bahadur K. S. Ramaswami Sastriar !

Preface

I have tried in this volume to present in a correct and clear and comprehensive manner His Holiness Swami Sivananda's vision of life and super life and his gospel for India and the world at large. Swami Sivananda has always had a soft corner in his heart for me in a measure which is not deserved by my abilities or my achievements and with an affection which I can only attribute to what Kalidasa calls *Bhavasthirani Jananantara Sampridani*. I took seriously to the study of his writings more than ten years ago. I presided over the First Provincial Conference of the Divine Life Society at Villupuram in December 1939. At that time and since then I have studied his utterances with loving care and attention. I regard him as the architect of unified dynamic Hinduism and of Universal Peace and Cosmic Brotherhood and Spirituality. May his ideas spread far and wide !

India has attained Independence but she will deserve and preserve and conserve it if only she attains internal unity and abounding prosperity and preserves aglow her altar flame of spirituality and also leads the world into universal auspiciousness and abundance and righteousness and holiness. Swami Sivananda has taken up his task of leading India and the world aright and is performing it with all his might and main.. May we all follow him !

C

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Introductory

My aim in this volume is to present in a brief but clear and comprehensive manner the life and the life-work of one of the greatest spiritual geniuses of our time who has united in himself the worker, the devotee, the mystic, the man of wisdom, the man of meditation, and the man of God-vision, God-love, God-consciousness and God-realisation ; who has realised and dynamised the gospel of unified dynamic Hinduism and who has given a new world-gospel viz., One World, Brotherhood of Man based on Fatherhood of God, Unity in diversity, Service and Sacrifice based on Spiritual Sweetness, and a League of United Religions with a United Nations Organisation (Economic and Political). If I had visualised Swami Sivananda as one of the many ascetics who are immersed in *pujas* or penances or austerities or as one of the many philosophers engaged in logical chopping or sectarian fireworks, or as one of those who have retreated into silence because they have nothing worth saying, or as one of those mystics who are supposed to excel in the domain of the inner consciousness because they have no place in the domain of the outer consciousness, or as one of those social service hot-gospellers who merely collect money and distribute it without becoming better or making others become better— I would not have taken up the task of writing this intimate revelation of the Swamiji's personality.

I have taken up such a task in my old age because of an imperious irresistible inner urge. I see in Swami Sivananda one who embodies in his personality the glory of the Indian consciousness at its best and the glory of the modern consciousness at its best. It has been his good luck and mine to have loved to see India in a state of freedom and independence. I have seen and met and known many sages, seers and saints and bowed at the feet of them all. They were great in their diverse ways. But they lived in slave India and had not the joy of worshipping Mother India as the Goddess of their hearts with the halo of Independence round her head. Swami Sivananda has been one of the strong spiritual forces unifying and dynamising this dreary distracted country and the Lord has given him a twin gracious boon viz., the achievement of a unified Dynamic Hinduism and the achievement of universal peace, harmony and spirituality. I am sure that he will enthrone in every Hindu heart a unified dynamic Hinduism and light in every human heart the Light Divine. That is why I write this book.

CHAPTER I

Life and Super Life

The Indian convention requires that the *poorvasrama* (pre-sanyasa) life of a *sanyasi* should not be investigated into or narrated. But the convention of the modern art of biography runs otherwise. But as a modern man living in a modern age, I feel that I must interpret the great and unique personality of Swami Sivananda in full and must, therefore, create a new convention of my own. I shall pass briefly and lightly over the secular life of this spiritual genius but shall dwell at length and lovingly on his spiritual *sadhana* and life and teachings. I feel that in this way I shall harmonise the time-honoured Indian convention and the modern biographical convention too.

Dr. P. V. Kuppuswami Iyer (now known as Swami Sivananda Saraswati) was the youngest son of P. S. Vengu Iyer and Parwati Ammal of Pattamadai in the Tinnevelly District in Tamil Nadu in South India. Vengu Iyer was a Tashildar. He was a pious and charitable man. Swamiji's maternal uncle Appaya Charya was a great Sanskrit scholar. Swamiji was born on 8th September 1887. Bharani was his birth-star. He belonged to the lineage of the great Adwaita philosopher and genius, Sri Appaya Dikshitar. He had a marvellous phisique. He was obedient to his parents and devoted to his studies.

He passed the Matriculation Examination in 1903 from the Rajah's High School at Ettiapuram in the Tinnevelly District and joined the S. P. G. College of Trichinopoly. He acted in one of Shakespeare's plays, which was enacted in the college and he took a prominent part in the public meetings and the games there. He was a keen student of Tamil and passed the Madura Tamil Sangam Examination. He did not complete his college studies but studied in the Medical College at Tanjore as he wanted to enter a profession. He became a doctor and set up practice in the Malay States after his father died. He was devoted to his profession and served the sick and the poor without ceasing to be devoted to God. He was also an ardent student of books and used to edit a medical journal and send articles on health and sports to the *Malay Tribune*. He learnt to play on the harmonium and loved to give *bhajana* performances. He was a student of books and specially religious books. He read with avidity the writings of Sankara, Vivekananda, Rama Tirtha and others.

But suddenly in 1923 the even tenor of his life of professional work and social service and *bhajana* had a sudden break. He felt the call of the Divine Life to be more clamant and urgent than the call of the worldly and professional life. He gave away most of his possessions and went from Singapore to Madras with only a few possessions. He left these with a friend and went to Benares after visiting Poona, Nasik, Pandarpur etc. When he was at the

village named Dhalaj on the banks of the Chandrabhaga river he used to sit on a rock in meditation gazing at the river. The local postmaster felt drawn to him and kept him with him for four months. Both took delight in *bhajan* and had a happy time of it. Kuppuswami Iyer felt the imperious inner call of God to do *tapas*. His friend advised him to go to Rishikesh and gave him twenty five rupees for trainage. Kuppuswami Iyer reached Rishikesh on 8th May 1924. A Sanyasi named Vishwananda who belonged to the Sringeri Sanyasin Order and whom Kuppuswami Iyer met there, initiated him into the *Sanyas* Order of *Paramahamsa* and gave him the name of Sivananda Saraswati. Sri Sivananda performed penance in a vacant, deserted, dilapidated, tumbled-down hut near Lakshman Jhoola and Swarga Asram. He says in his work *The Necessity for Sanyas :* "Sanyasa and Vedanta always go hand in hand. One does not become complete without the other. Wherever there is real Sanyasa there is practical Vedanta. Wherever there is practical Vedanta there must be Sanyasa of the highest type. Sanyasa without Vedanta or Para-Bhakti becomes a mockery and a vanity. Vedanta without Sanyasa becomes a mere dry intellectualism. When in one Sanyasa and Vedanta melt into one, there crops up a Sage of supreme Wisdom. Sanyasa empties the individual of the ego and the negative phenomena and Vedanta fills it with positive Truth, the Supreme Reality.....May you all empty yourselves of the ego through Sanyasa and may you fill yourselves with the Truth of Vedanta !

Henceforth Swamiji belonged to the whole world. After uttering the *Preisha mantra* and performing *Viraja homam* there is no turning back towards secular life. The famous verse : न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्त्वमानशुः in *Narayana Upanishad* shows that renunciation and renunciation alone can lead one to immortality.

Swamiji was not content with mere isolation and penance. He had a great urge to serve all. When he was a doctor he had invested some money in a Post Office Savings Bank and had also an Endowment Insurance Policy. He got those sums and used them to start his "Satya Sevashram Charitable Dispensary" to serve the local villagers and the Sadhus. But this did not in any way hinder his rigorous *Tapas* (austerity) and *Yoga* (contemplative meditation) in his hut No. 83 (Kutir), Rishikesh on the banks of the heavenly Ganges.

He felt an urge to teach the spiritual truths to the materialistic modern world. He and his brother-*Sadhus* used to pick up from waste-paper heaps small bits of paper and used-envelopes. He used to stitch these into a note-book and record his spiritual thoughts therein. He never failed to have his morning and night *bhajana*.

He went walking nearly five hundred miles to see Mount Kailas and the Lake Manasarowar. After his return to Rishikesh he built his hut, Ananda Kutir, there in Sivagram and has been living therein in communion with God and doing service to mankind. He has travelled all over India and has addressed

meetings and performed *bhajana* in numerous places all over North and South India from 1931 to 1940.

Swamiji has initiated many aspirants into the Sanyas order and has got also innumerable lay disciples. Many Kutirs have grown up all round Ananda Kutir. In course of time he founded, in 1936, the Divine Life Society whose branches now encircle the globe. He started the "Divine Life" Magazine in September 1938 and the Sivananda Publication League. He has written and Published innumerable books, pamphlets, articles, leaflets, messages, etc. His major works are over hundred in number and his minor works are innumerable. His writings extend to more than a hundred thousand pages. I shall briefly refer to his most important teachings in the latter chapters of this book.

I wish to make a brief reference to his personal traits and his daily routine. He is very regular in his practice of *yoga asanas* and *pranayama*, takes regular walks and bathes often every day in the Ganges and performs *bhajana* many times a day besides devoting much time to the writing and publication of books, pamphlets, messages etc. He has a tall figure and is five feet eleven inches in height and has got long arms and broad shoulders and well-proportioned limbs. He has got a smiling and expressive face and eyes now full of calm tranquility and now full of sparkling animation but always full of love and compassion. He has got a sweet yet powerful voice. He has

a domed forehead. He is a man of unique and fearless personality.

The Swamiji's daily routine is remarkable. He wakes up at 3 A. M., meditates, prays and performs *bhajan*. He then practises *yogasanas* and *pranayama*. He then writes till 10 A. M., and then works into his correspondence. He then goes to his dispensary, examines the patients and prescribes the necessary medicines. He then talks to visitors and pilgrims. He then goes to the Kaivalya Guha and sits there in silence for a while. He then gives instructions on Sadhana to aspirants. Then he goes to the school. He then runs around the Bhajan Hall and practises Sirshasan on the Verandah. He then writes urgent letters which have to catch the post. His letters are brought in three bags marked "ordinary", "urgent" and "very urgent". His mail bag to and fro is always very heavy. He then goes to the Kutir and performs *Sirshasana* and *Pranayama* once more. Even while he does diverse things, he is in a mood of Japa and meditation which has become habitual with him. He then takes his simple food and rests for a while. In the evening he replies the letters received by him and gives interview to the visitors. He afterwards goes into the forest for a solitary walk. After returning he goes to attend temple worship and the evening *bhajan*. He then meditates and retires for his rest at 10 or 12 P. M. Thus his life from day to day is a ceaseless round of meditation, Bhajan, study, authorship,

spiritual instructions, and ceaseless and continuous service. He is all things to all men.

Certain other traits of his personality should be noted and remembered. He is a great orator and has got a mighty voice and a gift of direct, copious and forcible expression. He has a great gift of humour and excels in teaching through parables. As his *yogic sadhana* and meditation have augmented his storage of powers, his words come winged with power, and even during his writing and speaking he keeps up the poise of the soul in meditation. Another trait is his self dependence and self-reliance. He attends to himself and would not allow others to render humble services to him. Another characteristic is his abounding love for solitude in spite of the fact that his career of service requires him to live with and for others. At the same time he is kind to all and tenderly, and has a sunny smile and an affectionate word for all. His hospitality is proverbial. He is tolerant to all faiths and appreciates them all. He does not take even a drop of water on Ekadasi days and lives only on milk and fruits on Sundays.

A special mention must be made about his method of meditation. He gets up at 3 A. M. and meditates on OM and the Paramahamsa Mantra till dawn. He is particularly fond of the first Mantra of the Isavasya Upanishad, the verses: *Stotrasya stotram* etc., in the Kena Upanishad, verse *Ekodevah Sarvabhooteshu goodhah* in the

Swetaswatara Upanishad, the verse *Brahmanandam Paramasukhadam*, the verse *Brahma Satyam jaganmithya Jivobrahmaiva Naparah*, the verse *Chidanandaroopah Sivoham Sivoham*, the verse of *Sankara Tadekovasishtah Sivah Kevaloham*, Mahavakyas, four verses in Avadhoota Gita, and many verses in the Bhagawad Gita, etc.

He is a Karma Yogi, Raja Yogi, Hatha Yogi, Bhakta Yogi and Jnana Yogi. He says thus about his own Sadhana in the form of an advice to another, "Combine the different Yogas to suit your temperament. Do selfless service for a few hours daily. Spend the morning and evening hours in Japa and Kirtan of the Lords's names. Meditate regularly. When you are not inclined to do Japa, study the Gita or any other book. Then practise Asanas and Pranayama. Write your Ishta Mantra. Have contact with Mahatmas. Then sing Hari's names if you are gloomy and depressed. Introspect; find out your mistakes. Correct them. Keep yourself ever busy so that evil thoughts can never find an entrance in your mental factory".

The Sadhana Week at Ananda Kutir is one of psychic feasts. The bell is rung and the conch is blown at 3 A. M. All assemble at 4. A. M. at the Bhajana Hall. Om Chanting and the Kirtan of Ganesh and Guru and Mahamantra follows. Then comes a talk by Swamiji. Then the aspirants have rest for a while and then assemble for doing Asanas and Pranayam. Then Gita *parayan* and Gita discourses go on till noon. The bell

then rings and the Sadhaks assemble for their midday meal. When foods served, the fifteenth chapter of the Gita is repeated by all in chorus. Sometimes, before they begin their meal, Swamiji gives a brief discourse on food. In the afternoon there are Likhit Japa, lectures, Kathas and Kirtans. These continue till 10 P. M. There are Ganga Arati and Puja and floating of lights on the Ganges. Sometimes there is Akhanda Mouna for twenty four hours from dawn, and sometimes there is Akhanda Kirtan for twenty-four hours. Sometimes Swamiji's dramas, Brahmacharya and Divine Life are staged, Swamiji enacting the part of Nirguna Brahman. On the first day Swamiji introduces each Sadhaka to all the others.

During the Navaratri a grand Puja of the Goddess is conducted every night. On the Daserah day there is the worship of the Kumaris (i.e., girls from 3 to 10 years of age). The Divine Life Sadhana is held for a week during the Holy holidays and during the Diwali holidays.

I must not omit to mention Sivanagar which is on the right bank of the Bhagirathi on the way to Lakshman Jhula and Badrinarayan. Ananda Kutir, Sivananda Ashram, Ganga Kutir, Kaivalya Guha, Yoga Sadhana Kutirs, Yoga Hall, Vanaprastha Hermitage, the Bhajan Hall, the Viswanath Mandir, the Kailas Kutirs, Diamond Jubilee Hall, Silver Jubilee Kutirs, Sivananda Primary School, Sivananda Ayurvedic Pharmacy, Charitable Dispensary, Viswa-Kalyan Yajnashala, the Divine Life Trust Society,

the Divine Life Society, Ananda Kutir Post Office, the offices of the Divine Life Magazine, Sivananda Photo-Phonics, Sivananda Publication League, and the Divine Life Society Library are located there. There is an Ananda Kutir Forest University founded by Swamiji there. The subjects taught there are the Upanishads, Brahma Sutras, Gita, Shad Darsanas, and all the Yogas. In short, it is the Brahma Vidya University. Postal Tuition also is given. The University holds two convocations a year i.e., during Holy and during Diwali.

I think that I cannot conclude this chapter better than by quoting some portions of Siva Gita which contains Swamiji's self-expressions of his life in the form of an epistolary-autobiography. He would never speak about himself but fortunately for us God has prompted him to write it. Its very history looks like a miracle. One day in January 1946 at 3 A. M. he had an urge to write it, and it was written in one hour and at one sitting. What a wonderful record of authentic self-revelation ! It is the greatest of the world's autobiographies. It begins : "I was born of P. S. Vengu Aiyar and Parwathi Ammal on 8th September 1887 at Pattamadai, Tinnevelly District, South India, in the line of Appayya Dixit. My star is Bharani.

"I was extremely mischievous in my boyhood. I studied in the S. P. G. College, Trichy. I was a Doctor in the Malaya States for 10 years. I took Sannyasa in 1924 in Rishikesh.

"I did Tapas and meditation for 15 years. I went on lecturing tours for 10 years. I founded the Divine Life Society in 1936 and the All-World Religions' Federation in 1945".

II

I am childlike in my Swabhava. So I mix with all. I become one with all.

I am ever happy and joyful and make others also happy and joyful.

I am full of educative humour. I radiate joy through humour.

I respect all. I do salutations to all first. I always speak sweetly. I walk quickly. I do Japa and meditation while walking and while at work also.

III

I am ever hard-working. I have intense application to work. I never leave a work till it is finished. I never procrastinate any work. I finish it then and there. I am very quick in doing things.

I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me. I know well how to extract work from others. I extract work through kindness, service, respect and love.

IV

I am very regular in doing Asans and exercises. Even now I do Sirshasan, Sarwangasan and other Asans. I do Pranayam also regularly. These give me wonderful health and energy. I run round the Bhajan Hall daily.

I cannot deliver fiery lectures sitting on a special seat. Special seat pricks me. I stand up or throw the seat away and then begin to speak. I never sat on a special seat when I presided over spiritual conferences. I rejoice in giving. I always give.

V

I am 59 now. I ever feel I am quite young. I am full of vigour, vim and vitality. I am cheerful. I sing, dance, run and jump in joy. I am robust and strong. I can digest any kind of food. I continuously work, read and write. I never go to hill-stations sea-sides for a holiday. Change of work gives me rest. Meditation gives me abundant rest.

Work gives me delight. Service gives me happiness. Writing bestows joy. Meditation energises and invigorates me. Kirtan vivifies me.

VI

"Aham Brahma Asmi, Sivoham, Soham Satchidananda Swaroopoham"—this is my favourite formula for Vedantic meditation.

"Song of Chidanand" is my favourite song for singing.

"Hare Rama Hare Rama Rama Rama Hare Hare,
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare".

This Mahamantra Kirtan is my favourite Kirtan.

VII

At the present moment I am the richest man in the whole world. My heart is full. Further, all the wealth of the Lord belongs to me now. I am the King of kings, Emperor of Emperors, Shah of Shahs, Maharaja of Maharajas. I take pity on the mundane kings. My dominion is limitless. My wealth is inexhaustible. My joy is inexpressible. My treasure is immeasurable. I attained this through Sannyasa, renunciation, untiring, ceaseless service, Japa, Kirtan and meditation.

VIII

I am tall. My height is 6 feet. I have a sinewy frame. I have symmetrical limbs. I was a first class gymnast.

I fast on Ekadasi. I do not take even a drop of water. I take milk and fruits on Sundays. I do not take salt on Sundays.

I lead a simple, natural life. There is a fountain of youth in me. I beam with joy. I observe fasting, resting, airing, bathing, breathing, exercising,

sunbathing, and enjoy freedom, power, beauty, courage, poise and health.

IX

I love nature music, art, poetry, philosophy, beauty goodness, solitude, meditation, Yoga and Vedanta.

I am humble and simple. I am frank and straightforward. I am perfectly tolerant and catholic. I am merciful and sympathetic. I have spontaneous and unrestrained generosity.

I am bold and cheerful. I am patient. I can bear insult and injury. I am forgiving. I am free from vindictive nature. I return good for evil. I serve the man who has injured me, with joy.

X

I love Ganga and the Himalaya. Ganga is my Mother Divine. Himalaya is my Father Divine. They inspire and guide me. I take bath in Ganga. I swim in Ganga. I adore Ganga. I feed the fish of Ganga.

I wave light to Mother Ganga. I pray to Ganga. I do salutations to Ganga. I sing the Glory of Ganga. I write about the grandeur and glory of Ganga.

Ganga has nourished me. Ganga has comforted me. Ganga has taught me the Truths of the Upanishads.

XI

My daily routine is like that of Lord Buddha. I always remain in the room. I do Japa, Kirtan and meditation. I study sacred books. I write. I come out of the room for a short time for work, service and interview.

I talk a little. I think much. I meditate much. I try to do much and serve much.

I do not waste even a single minute. I ever keep myself fully occupied. I lead a well-regulated life. I perform worship of Atma at all times. I work for the good of others.

XII

Gita, Upanishads, Bhagawat, Yoga Vasishta, Avadhoota Gita, Viveka Chudamani are my constant companions.

I am a strange mixture of service, devotion, Yoga and Wisdom. I am a follower of Sri Sankara. I am a Keval-Adwaita Vedantin. I am not at all a dry lip-Vedantin. I am a practical Vedantin.

I practise and advocate the Yoga of Synthesis. I practise Ahimsa, Satyam and Brahmacharya.

XIII

I respect all saints and prophets of all religions. I respect all religions, all cults, all faiths and all creeds.

I serve all, love all, mix with all and see the Lord in all. I stick to my promise. I serve the poor. This is my delight. I do mental prostrations to asses, dogs, trees, bricks, stones and all creatures. I respect elders and Sadhus. I obey. I please all through sincere, selfless service.

I attend on guests very carefully. I run hither and thither to serve them. I shampoo the legs of sick persons and Sadhus.

XIV

I give very prompt reply to all my letters. I do several things at a time. I write with electric speed.

I spend everything. I do a lot of charity. I do not keep anything. I take immense delight in feeding the poor and my students. I try to be a mother to them.

I talk to them on things which I have myself practised. I look within, introspect, analyse and examine. I hold the Trisul : spiritual diary, daily routine and resolve.

XV

I ever served my masters with great sincerity and intense faith and devotion. I learnt many useful lessons for life. I developed many virtues. I wandered without food during my Parivrajak life. I slept on the roadside at night without

clothing during winter. I ate dried bread with water.

I stick tenaciously to my principles and ideals. I do not argue much. I live in silence.

XVI

I pray and do Kirtan for the peace of the whole world, for the health and peace of all people, and for the peace of the departed souls and the earth-bound spirits also.

I take a dip in the Ganges in the name of all those who are longing for a bath in the Ganges.

I sing the names of all saints of all religions in the Bhajan Hall. I observe All-Saints Day and All-Souls Day.

XVII

I constantly meditate on the following: Prajnanam Brahma, Aham Brahmasmi, Tattwamasi, Ayam Atma Brahma. Satyam Jnanam Anantam Brahma, Santam Sivam Adwaitam. Aham Atma Gudakesa, Aham Atma Nirakara Sarvavyapi Swabhavatah. Brahma Satyam Jagan Mithya Jivo Brahmaiva Naparah. Akarta, Abhokta Sakshi, Ajonityah Saswatoyam Puranah Jyotishamapi Tat Jyotih.

XVIII

To raise the fallen, to lead the blind, to share what I have with others, to bring solace to the afflicted, to cheer up the suffering—are my ideals. To have perfect faith in God, to love my neighbour as my own self, to love God with all my heart and soul, to protect cows, animals, women and children are my aims.

My watch-word is Love. My goal is Sahaja Samadhi Avastha or the natural, continuous, Super-conscious state.

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CHAPTER II

Swami Sivananda's Spiritual Ancestry

It has always been something of a surprise to me how it happened that Swamiji born in the extreme south of peninsular India and employed as a medical practitioner in Malaya suddenly heard the call of the Ganga and felt an inner urge towards complete renunciation, austerity and Sannyasa. On reflection two explanations suggests themselves. One is that the call of the Ganga is heard by the inner ear of every Hindu. In the history of the far of Indian Colony of Champa there was an Indian King, Gangaraja by name. An inscription says that he abdicated his throne and went away from Champa to pay homage to the Mother Ganges.

Every syllable of it applies to Swamiji also. Another explanation is that the eleventh Skandha of the Srimad Bhagawata says that the greatest devotees of the Lord in our Kali age will be in Dravida country and specially in the tract where the Tamraparni and Kaveri etc., flow. A verse in Skandha I of the same gem of devotion says that Ganga naturally attracts all hearts.

या वा लसच्छ्रीतुलसीविमिश्र-
कृष्णांघ्रिरेण्वभ्यधिकांबुनेषी ।
पुनाति लोकानुभयत्र सेशान्
कस्तां न सेवेत मरिष्यमाणः ॥

(*Xix. 6*)

There is no wonder that a person so born and so naturally pious, felt the call of Ganga and of God.

स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान् ।
द्रविणे कीनुषज्जेत मर्त्योनयस्य धामनि ॥
(*Bhagawata Skanda X, Canto Xxiii, Verse 23*)

It, therefore, follows that while his physical ancestry is traced to the great Appayya Dixitar, his spiritual ancestry is traceable back to the dim twilight of Time when the Vedic Rishis attained God-consciousness on the banks of the Ganges and other holy rivers and recollected the Eternal Scripture which is God's chart of Life Divine, given to his creation and broadcast it for the Salvation of the world. The Siva Gita which I have quoted before shows how the Mahavakyas and other great utterances in the Vedas and the precious teachings of the eternal epics of India—

"Are yet the fountain-light of all our day,
Are yet the master-light of all our seeing".

I referred above to Wordsworth's famous Ode. I wish to refer to another portion of it because it throws light on another aspect of Swami Sivananda's mind.

"Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar ;

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our Home;

Heaven lies about us in our infancy!
Shades of the prison house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the East
Must travel still is nature's priest,
And by the vision splendid
Is on his way attend.

At length the Man perceives it die away,
And fade into the light of the common day.
Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind;
And, even with something of a mother's mind
And no unworthy aim,
The homely nurse doth all she can
To make her foster-child, her inmate man,
Forget the glories he hath known,
And the imperial palace whence he came".

Swami Sivananda, whose spiritual mother is Ganga and whose spiritual father is Himalaya (as stated by him in his *Siva Gita*) has gone to his spiritual parents who are our spiritual parents as well and beckons to us who have become earth-bound and who have forgetten God who is

our home and have only dim memories of the Imperial Palace whence we came, to accept him as our Guru and our Guide so that we may be back in our imperial palace and sit at the lotus feet of God. He says in his *Philosophy and Meditation on Om* :

> "Vedanta is that sublime philosophy which teaches that the individual Soul is identical with the supreme Soul and removes the illusion of the Jiva. Vedanta is the science of Atma that helps the aspirants to eradicate fear, sorrow, grief, delusion and to realise the Self. Vedanta is that magnanimous philosophy which raises the ignorant Jiva to the sublime heights of Brahmanhood. Vedanta is a *panacea* for all human ailments. Vedanta is a sovereign specific for the disease of birth and death".
>
> (*Page XXI of the Introduction*)

CHAPTER III

Swami Sivananda and the Concept of Brahman

Thus the greatest service which Swami Sivananda has done to India and the world is his clarion call : 'Back to the Veda ! back to the Upanishads' ! That was the call of Sri Krishna before. That was the call of Sri Sankara later. That is the call of Sri Sivananda to-day.

Swamiji has written many works bearing on our Eternal Scriptures. I am venturing them below. My aim in this work is not to give an abstract of his works. That has been done already. My aim is to give a revelation of Swamiji s personality and a resume of his main teachings and to show how he is the supreme modern genius of renascent, unified, dynamic Hinduism, and how his gospel will usher in the millennium of peace and goodwill on the earth.

I wish to draw pointed attention to Swamiji's insistent and recurrent emphasis on Omkara. My own feeling is that in our wanderings in search of diverse Mantras we have become forgetful of the supreme Mahamantra, the supreme Prateeha, the supreme Vachaka of Parabrahman.

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥

(*Gita. Viii. 13*)

In his work *Philosophy and Meditation on Om* he has dedicated it—

"To Ekakshara of Gita,
Pranava of Vedas,
Symbol of Brahman,
Satnam Ek-Omkar of Guru Nanak,
The word of Bible,
The Mystic word of Power,
The Majestic word,
The Source, Support for everything,
Bestower of Immortality—

OM !

He quotes two beautiful prayers to Om—

स्मरणात् कीर्तनाद्वापि श्रवणाच्च जपादपि ।
ब्रह्म तत्प्राप्यते नित्यमोमित्येतत्परायणम् ॥
ॐकारं बिन्दुसंयुक्तं नित्यं ध्यायन्ति योगिनः ॥
कामदं मोक्षदं चैव ॐकाराय नमो नमः ॥

In his introduction to that work he says :

"Vedanta wants you to destroy Moha or selfish love and passion for the body, and to develop pure, disinterested, cosmic love or the magnanimous Divine Prem. It never preaches pessimism but it preaches the pinnacle of optimism.....

"Feel the majesty of your Self.....Then Nature will obey you, and you can command all the elements. All the eight Siddhis and the nine Riddhis will roll under your feet. They will stand with folded hands to carry out your behests. This is the sublime teaching of Vedanta."

* * *

"Vedanta or knowledge of the Self is not the sole property of Sannyasins or recluses who live in forests or caves of the Himalayas. Study the Upanishads and you will find many Kshatriya Kings who were very busy in their daily affairs of life were in possession of Brahma Gyana. They gave instructions even to Brahmin priests."

* * *

"You must be a practical Vedantin. Mere theorising and lecturing is only intellectual gymnastic and lingual warfare.....You must put Vedanta in daily practice in your every action. Vedanta teaches oneness or unity of Self. You must radiate love to one and all."

* * *

"There is no practical Vedantin greater than Gandhiji. He lives in every moment of his life, the life of a practical Vedantin. He lives only for the well-being of the world. He is a nerve-centre for this world. He is one with all. He embraces all with pure love. Self-sacrifice, service, non-violence, truthfulness, purity, unity are his creeds but he

never puts on a lebel of a Vedantin. He never advertises "I am Brahman—Aham Brahma Asmi".

* * *

"The "Oversoul" of the Western Philosophers is the Brahman of the Upanishads or Atma of the Vedantins. The Supreme Soul or Paramatma which is the support for the individual soul is the "Oversoul". The "Oversoul" is the "Substance" of Spinoza or the "Thing-in-Itself" of Kant. The essence of Vedanta has slowly infiltrated into the minds of the Western philosophers, and they have accepted now the existence of one Eternal Principle or Self, which is distinct from body and mind."

* * *

"There are two aspects of the Truth viz, static and dynamic. The static aspect is the Trigunatita Ananta Brahman or the Impersonal God. The dynamic aspect is the Personal God or Ishwar. World is God in motion. It is the dynamic aspect. Power and Spirit are one."

* * *

"May you all rest in the non-dual Brahman and taste the nectar of immortality! May you all reach the fourth state of Bliss—Turiya by analysing the experiences of the waking, dream and deep-sleep states.....May you all meditate on Om and attain the goal of life, the ultimate Reality : Satchidananda Parabrahman." In the words of Panchadasi of Sri Vidyaranya :

मोदेति नास्तमेत्येका संविदेका स्वयंप्रभा ।

The above said work then deals with the philosophy of Om, meditation on Om, formulae for meditation, Brahmakara Vritti, Songs and Kirtan on Om, Garland of Om and Mandukya Upanishad. In Chapter I he says : "Chant Om for one hour. Chant any other word for one hour. You will yourself feel the difference. There is a real connection between Om, the symbol and Brahman, the thing signified by the symbol Om" (Page 4). We can thus easily realise the inner meaning of the famous Yoga Sutras :

तस्य वाचकः प्रणवः ॥

तज्जपस्तदर्थभावनम् ॥

ततः प्रत्यक्चेतनाधिगमोऽन्तरायाभावश्च ॥

(*Pada I, Sutras 27, 28, 29*)

Swamiji says : "Om is the common symbol. It will represent all the symbols of God, all the symbols of religions, all cults and schools.....The common symbol Om, the basis of all sounds and all languages represents all names and becomes the head of all names of God" (page 5). It is because of this teaching that Hinduism becomes the real and supreme universal Religion. The names of God in various religions vary Some affirm His form and some His formlessness. Some affirm His qualities and some negate all names and qualities as but subtle indications of our anthropomorphism. The highest mental realisation of the Absolute beyond

all name and form is as Nada (Omkara) or Jyotis. Swamiji says: "You will find in the Bible: 'In the beginning was the word and the word was with God and the word was God'. This is Om or the word of Power". The Omkara Nada is heard and enjoyed in Yogic trance. Swamiji says: "You already know that radio waves travel in a second seven times throughout the whole world. Mysterious indeed! Have you ever thought of this? Have you ever thought of the efficacy of this mysterious chanting of Om vibrations? If this scientific fact be true, what I believe is that the vibrations of this 'Om' chanting have travelled throughout the world.....Siva will fill your heart again and again with the vibrations of Om chanting." He says further: "All Mantras begin with Om. All religions ideas are centred in Om. The breath sings always Om, the song of infinity and immortality. Thought of Om elevates the minds of all. The Christians, the Hebrews end their prayers with "Amen"—modification of Om. The Muslims end their prayers with "Amin"—also the modification of Om".

Let us in this connection remember the famous verse in Gita—

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
दानक्रियाश्चविविधाः क्रियन्ते मोक्षकांक्षिभिः ॥

(*Xvii, 24*)

Aum includes A, U, M, and the indescribable vibration which is the essence of the whole (Ardhamanta). Swamiji advises us to associate Om

with the breath during the practice of Pranayam and says: "This will increase the efficacy of Pranayam. This is *Sagarbha* Pranayam. You can keep Om for constant *Ajapa* Japa also.....Feel that Om is coming from your Soul. This will raise your consciousness to a very high plane. You will become one with the Soul or Atma". He advises us to have the picture of Om in front of us in our meditation room and to concentrate on it by doing *Trataka* (steady unwinking gaze), and says that it will lead to visualisation of Om with closed eyes. Meditation on any form of God is Saguna Dhyana. Meditation on Om with Brahma Bhavana is Nirguna Dhyana. This is best done by concentrating the gaze on Trikute i. e., the space where the two eye-brows meet, above the nose. We can then get Brahmakara Vritti. The Sad Guru will initiate us into this divine knowledge. When this Vritti has a continuous flow, *Vishvakara* Vritti will disappear and we can have Tattwa Jnana and Manonasa, Vasana Kshaya and perfect Brahmik realisation.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे॥

The Swamiji gives us in Chapter VI (Garland of Om) translation of sublime verses from Chhandogya, Katha, Prasna, Brihadaranyaka, Mundaka Taittiriya, Swetaswatara, Sandilya, Dhyanabindu and Narada Parivrajaka Upanishads; Manu Smriti, Patanjali Yoga Sutras and Bhagawad Gita. Chapter VII expounds the Mandukya Upanishad which is devoted to the exposition of Om:

ओमित्येतदक्षरं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोंकार एव ॥

In *Upanishads for Busy People*, Swamiji gives us with English translation, sublime verses from the ten principal Upanishads (Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chhandogya and Brihad Aranyaka) and from Swetaswatara Upanishad. The publisher's note on the book says well : "The Upanishads are the hymns of Divine Wisdom. They are eternal sources of Knowledge, which break the knots of the heart, which clear all doubts and which destroy all actions (Karma). Possessed of that knowledge, one becomes Immortal. He becomes this All ; his Prana does not depart at the time of death. He does not get another birth ; he, being Brahman, becomes Brahman itself. He beomes All-Knowledge, All-Power and All-Bliss.....This booklet is fit to be daily read and reread by young and old alike, in all schools and colleges, in the houses and institutions, and kept as a book for regular Swadhyaya and study" I humbly echo that pure desire !

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CHAPTER IV

Swami Sivananda and the Concept of Iswara

Swami Sivananda has given us not only a sublime exposition of the concept of Para Brahman (Impersonal Noumenal Absolute) and Omkara but also an equally sublime exposition of the concept of Iswara (*personal* God). The Hindu concept of Trimurti is the concept of the three-fold manifestation of the *personal* God as presiding over the cosmic forces of creation and evolution and destruction—three in one and one in three. This Hindu concept of Trinity which is at the same time a unity is as unique as the Hindu concept of the Absolute who is at the same time Iswara.

Though later sectarian writings exalt one or another of the Trinity, the Upanishads have not imported any concept of hierarchy into the Trinity. An original contribution of Swami Sivananda to modern Hinduism is his teaching of the essential oneness of the Trimurtis. This is in consonance with the Bhagawat story about Atri. Atri performed penance to propitiate the cause of the universe. The three Trimurtis appear before him. He asks them: "I prayed to One. Why do three appear". They replied:

यथाकृतस्ते संकल्पो भाव्यन्तेनैव नान्यथा ।
सत्संकल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् ।।
(*Skanda. IV. 1, 30*)

God Vishnu says in the Daksha Yajna episode in the Bhagawata :

अहं ब्रह्माय शर्वश्च जगतः कारणं परम् ।
आत्मेश्वर उपद्रष्टा स्वयंदृगविशेषणः ।।
आत्ममायां समाविश्य सोहं गुणमयीं द्विज ।
सृजन् रक्षन् हरन्विश्वं दध्रे संज्ञां क्रियोचितां ।
तसिन्ब्रह्मण्यद्वितीये केवले परमात्मनि ।।
ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति ।
(*Skanda IV. 7. 50-52*)

Sri Vyasa's exaltation of one or another of the Trinity was only to intensify our devotion.

The same truth was thus excellently stated by Kalidasa in his Kumarasambhava (VII 44) :

एकैव मूर्तिर्बिभिदे त्रिधा सा
सामान्यमेषां प्रथमावरत्वं ।
विष्णोर्हरस्तस्य हरिः कदाचित्
द्वेधास्त्रयोस्तावपि धातुरार्धौ ।।

Sri Sankaracharya taught us to realise the same truth. Sri Sivananda has, after centuries of

sectarian polemies driven home the same lesson into our hearts.

Swamiji's work *Lord Siva and His Worship* is a grand symposium on all the aspects of *Saivite* philosophy and religion. But even in it we see his equal love and reverence for all the aspects of the Trinity. He says: "Devotees of Rama must worship Lord Siva also. Rama Himself worshipped Lord Siva at the famous Rameswaram" (page 44). He says further: "The Bhakta feels that Lord Hari is always at that place where His Bhaktas sing His name" (page 54). He says about Brahma Vidya: "Brahma Vidya is the Science of sciences. The knower of Brahma Vidya or the Science of Brahman or the Absolute knows everything. His knowledge is full. He has the whole experience through intuition or revelation". He explains the special traits of Veerasaivism and Kashmere Saivism in addition to the doctrines of Saiva Siddhanta and Shaktism. He points out that the Panchakshari Mantra is the heart of the Rudradhyayi which is the heart of the Yajur Veda. He then gives a summary of the Saiva Upanishads. He gives also a history of the 63 Nayanars and the four Saiva Samaya Acharyas of Tamil Nad and their religious teachings and activities and a detailed description of the Siva Bhaktas. He describes also the various Siva festivals.

Swamiji affirms again the unity of the Trinity. He says Brahman represents the creative aspect,

Vishnu the preservative aspect and Siva the destructive aspect of Paramatma. This is just like your wearing different garments on different occasions.....Vishnu Purana glorifies Vishnu and in some places gives a lower position to Siva. Siva Purana glorifies Siva and gives a lower status to Vishnu. Devi Bhagawat glorifies Devi and gives a lower status to Brahma, Vishnu and Siva. This is only to instil and intensify devotion for the respective deity in the heart of the devotee. In reality no deity is superior to another.....May you all realise the oneness of Siva and Vishnu". In fact, Siva and Vishnu are one and the same just as Vishnu and Rama and Krishna are one, God and Shakti are one, just as sun and sunlight are one.

CHAPTER V

Swami Sivananda and Sri Rama

The concept of Incarnation is another of the pivots of Hinduism like the concept of Brahman and Iswara. It is by this concepts that the human mind receives the fullest measure of spiritual sublimation. Divine Grace attains a new directness and intensity because of this concept. Human devotion attains a new tenderness and an intense bliss by reason of this concept. The concept of Saranagati and the concept of protective *anugraha* are of its innermost essence. When we hear Sri Rama's declaration :

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम ॥

or Sri Sita Devi's grace as described by Trijata—प्रणिपात प्रसभा हि मैथिली जनकात्मजा ; or her promise—भवेयं शरणं हि वः ; or her prayer—शमितो भव हनुमतः to Agni to protect Hanuman—मंगलाभिमुखी तस्य सातदासीन्महाकपेः । उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ; or Sri Krishna's supreme affirmation :

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः

We feel a sudden sweetness and happiness surging and gushing in our hearts. Swami Sivananda has felt such bliss in high intensity and has communicated it to us also. He says in his "*Sivaratri*" published in January 1948: "Embodied Divine manifestations are seen in personalities like Sri Krishna etc., when the action of the Divine can be clearly seen by the physical eyes. But the abstract manifestations cannot be perceived by the senses but can only be felt by the inner soul".

Swamiji says: "Ramayana is the most ancient and glorious epic in the world. It contains the highest ideals of Hindu culture and civilisation. It is a text book of morals for the youths to inspire them to loftier and sublime ideals of conduct and character. The very names—Rama and Sita produce a holy thrill in the hearts of those who read Ramayana". He says further: "Ramayana is a marvellous book which contains the essence of all Vedas and all sacred scriptures. It is a treasure for man. It is a reservoir which contains the nectar of immortality.....Ramayana exercises a great moulding power on the life of man."

"Ramayana is a book that is studied by every man, woman or boy or girl in India. The teachings of the sacred book are wrought into every Indian man, woman and boy.....The description of nature in Ramayana is most sublime and beautiful.....The chief characteristic of Ramayana is simplicity. Pathos and tenderness run through

the whole poem. Poetry and morality are charmingly united. There is loftiness of moral tone" (pages 19—21).

In one of his Ramanavami messages Swamiji says: "Name of Sri Rama is sweeter than the sweetest of objects. It is the haven of peace. It is the very life of pure souls. It is the purifier of all purifying agencies. It quenches the consuming fire of worldly desires. It awakens the knowledge of God which is dormant in our hearts. It bathes the aspirant in the ocean of divine bliss. Glory to Sri Rama and His Name!" (pages 211 and 212).

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CHAPTER VI

Swami Sivananda and Sri Krishna

Swami Sivananda has given to the world a clear, concise and comprehensive exposition of the Bhagawad Gita. He says in his preface to Vol I : "Bhagawad Gita is a book for constant study for all times, for all countries and for all people. It contains the ancient wisdom of the Upanishads. It treats of four Yogas and contains a code of morals also. Study of the Gita alone is sufficient for the purpose of daily Swadhyaya. You will find a solution here for all your doubts.

"Even if you live in the spirit of one Sloka of Gita, all your miseries will come to an end, and you will attain immortality and eternal peace !" In his preface to Volume II he says "Gita is a book for all times !" In his preface to Vol. III he says : "The Gita is the cream of the Hindu scriptures. You will find a solution in the Gita for any intricate and fundamental problem in life. The Gita is a book that prescribes rules of conduct for right living and right thinking for men and women of the whole world. It shows the right and the direct way to the supreme abode of Immortality and Eternal Bliss. It is a book that aims at moulding the lives of young men and women. It prescribes definite, positive, efficacious, potent methods to control the mind,

restrain the Prana or life-breath and subdue the revolting and turbulent senses, to eradicate vicious qualities, cultivate the Daivi Sampat or Divine virtuous attributes, attain ethical perfection, develop devotion, attain freedom in action, purify the mind and achieve salvation or Moksha while discharging the duties of life in this world. *Therefore, the Gita must be studied thoroughly by one and all.* It is your friend and benefactor. It is your father, mother, protector and Guru. May that Gita guide you! Study of the Gita must be made compulsory in all schools and colleges of India, nay, of the whole world. It must become a text-book for students of schools and colleges. It must be introduced in their curriculum. It should find a very important place in every scheme of education." In his foreword to volume IV he says: "In the whole world-literature there is no book so elevating and so inspiring as the Gita. Gita expounds very lucidly the cardinal principles or the fundamentals of Hindu Religion and Hindu Dharma.....There are three Yogas viz., Gyana Yoga for the man of enquiry and analysis or rational temperament; Bhakti Yoga for the man of evolutional temperament and Karma Yoga for the man of active temperament. One Yoga is as efficacious as the other.....According to the teachings of the Gita, there is no conflict between the three. Gita wonderfully harmonises the philosophy of action, devotion and knowledge. All the three must be harmoniously blended if you wish to attain perfection." In the preface to volume *V* Swamiji says: "The Bhagawad Gita is a Gospel for the whole world.

It is meant for the generality of mankind.....Its teachings are broad, universal and sublime.....It teaches a method within the reach of all. It has a message for the solace, peace, freedom, salvation and perfection of human beings!" In his preface to volume VI he says : "The world is under a great debt to Sri Bhagawan Vyasa who has presented this Celestial Song to the humanity for their daily conduct in life, spiritual uplift and self-realisation.....The eighteenth chapter must be studied again and again. It contains the quintessence of the whole Gita Shastra. It is the supreme pinnacle in the magnanimous hill of the knowledge of Gita. The central teaching of the Gita is the attainment of the final beatitude of life or perfection or freedom (Moksha) by doing the duties of life or one's own Swadharma."

Swamiji's *Gita Meditations* collect the Gita verses under four heads : (1) God and Jiva, (2) Mahatma, (3) Spiritual life and Sadhana, and (4) Way to Blessedness. *Miniature Bhagawad Gita* contains a selection of 51 Gita verses which form a logical whole. *Gita Jayanti messages* (1942 to 1947) of Swamiji contains inspiring thoughts. He says in them : "What is wanted is actual living a life with mental non-attachment, following the teachings of the Gita. The message of Gita is the message of sacrifice, love and duty.....Bhagawat Gita is the most beautiful and truly a philosophical song.....This sublime yet eminently practical universal gospel of Srimad Bhagawad Gita is entirely unsectarian and is

pre-eminently a practical gospel.....It contains the essence of Hinduism."

In his *Bhagawad Gita (One Act Play)* Swamiji depicts in the form of a drama the essence of the Gita as a whole.

But the study of Sri Krishna's Upadesa will be complete only when we study also his words and deeds in Gokula and his teachings to Uddhava. Swamiji has, in his drama *Radha's Prem*, given to us an insight into Sri Krishna's sportive teaching of the Truth of truths to the Gopas and the Gopis. He says in his Foreword: "The absolute purity of the Gopi's heart by far surpasses the Himalayan snow. Become pure. Then you may understand just a little of the grandeur of Divine love." In his Introduction he says: "The supreme emotion, Mahabhava, is the quintessence of Prem! Radha is the personification of this Supreme Emotion. You cannot attain Sri Krishna however much you worship Him, or even if you only meditate on Him as a divinity and not serve Him as a Gopi.....The essence of Hladini Shakti is Prem or selfless Krishna's Prem. This selfless love is called Ananda-Chinmaya-Rasa. The quintessence of the Rasa or Mahabhava is Radha. Radha is the embodiment of Mahabhava. The word Radha etymologically means a devotee. The culmination of Bhakti is reached in Madhurya Bhav. The lover and the Beloved become one through the intensity of love. Radha had this type of love. There is no sensuality in Madhurya Bhav. In the secular sphere the only love which approaches

this Bhav to an appreciable nearness is the love that a grown up son has to his mother". Sri Suka Deva says :

तस्माद्गोविन्दमाहात्म्यमानन्दरस सुन्दरम् ।
शृणुयात्कीर्तयेन्नित्यं स कृतार्थो न संशयः ॥

(*Srimad Bhagavata* : *VII.* 1-2)

In *Sangeeta Bhagawat* he gives us the essence of the famous eleventh Skanda of Bhagawata in the form of English poems and songs. Swamiji says : "Bhagawatam contains the surest, quickest and safest path to attain God-realisation. The wealth of three worlds is nothing when compared to the treasure the eleventh Skandha contains". My settled conviction is that Skandha XI of the Bhagawata is Sri Krishna's own commentary on the Bhagawad Gita.

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CHAPTER VII

Swami Sivananda and Sri Sankara

In the *Siva Gita* to which I have referred above, Swami Sivananda says: "I am a Keval-Advaita Vedantin". The Maha Vakyas which are familiar to the Adwaitins and which form the corner stones of Adwaita Vedanta philosophy are the objects of his meditation. He says that Sankara's Viveka Chudamani is one of his favourite books.

It is well-known that in Sankara' system of Philosophical Thought the Hindu philosophic genius, nay, the world's philosophic genius, has soared to its highest heights. In the book *Aspects of Advaita* written by my late noble father, Professor K. Sundararama Iyer and myself, we have dealt with this aspect at great length. The supreme merit of Sankara is that by his concept of Nirguna Brahman he has eliminated even the subtlest trace of anthropomorphism from his concept or Deity, and that by his concept of the identity of the Soul in its Paramarthic state with Para Brahman, he has given us the sublimest concept of the nature and destiny of the soul. These ideas have influenced the highest western philosophic thought in recent times and we find them in one form or another in Kant, Hegel, Fichte, Schopenhauer, Bradly and

Bosarquet. It is true that after Sankara's time the over-emphasis on Jnana and Nirguna Brahman had a natural reaction in the direction of Bhakti and Saguna Brahman. Sri Ramananda, Sri Chaitanya, Sri Nimbarka and others stressed the later concepts, though they had minor differences of doctrine interse. They attacked also Maya Vada. But they did not represent his Maya doctrine correctly while proceeding to attack it. He did not negate the universe or call it a mere illusory appearance or a mere figment of the imagination or a mere mental mirage. His affirmation is that from the relative or phenomenal standpoint, the world has only a dependent existence, whereas from the absolute standpoint, there is only one reality, namely, Brahman, and that what seems to be the world or the individual soul from the relative point of view is identical with the eternal and infinite Being—the relationship being one of the identity (Tadatmya) in essence. He says that Jnana is Vastutantra, and he is hence opposed to mere idealism or sophism which is the nature of Buddhistic thought. Sankara says that Maya is Anirvachaniya and not Sat nor Asat. According to him the disappearance of the Upadhis is not the disappearance of the Substance itself. It is wrong to say that Sankara preached the annihilation or merger of the individual soul. What he taught was the sublimation of the human soul into Godhead by Self-awareness of the inherent and quintessential identity. In the Dasasloki he says :

तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥

It is not my object in this book to embark upon a critical examination of Sankara's philosophy. But we must not forget that he gave a supreme place to Bhakti in his scheme of thought and that in it there is a clear declaration that without Iswara's grace the Adwaitic bliss of identity of soul and Oversoul cannot be realised at all. ईश्वरानुग्रहादेव पुंस्त्वमद्वैतवासना ॥ In fact Sankara is one of the greatest devotees who lived on the earth. His devotional poetry is among the sublimest of the hymns of the glory of God. While other saints exalt one or another aspect of the Trinity, Sankara's concept of Saguna Brahman enables us to use above the merly sectarian level. In sheer loveliness of poetry, in solemnity of music and in sublimity of thought he has few peers in the poetry of devotion.

My feeling is that the Gita, which contains the essence of the Upanishads and which has been the basis on which all the later thought systems were built, is the point of incandescence where Nishkama Karma, Dhyana, Bhakti and Jnana are fused into one. It gives an equally honoured place to Bhakti and Jnana and shows the identity of Brahman and Iswara.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

(*Xiv, 27*)

In fact Sri Sankara himself says :

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टं तद्विपरीतं सर्वोपाधिवर्जितम्। एवमेकमपि ब्रह्मापेक्षितोपाधि संबन्धं। निरस्तोपाधि संबन्धं केपास्यत्वेन ज्येयत्वेन च वेदान्तेषूपदिश्यते ।।

I must not pursue this matter further here. Sri Ramakrishna Paramahamsa has shown by precept and example the reality of Nirvikalpa Samadhi wherein all differentiations of Iswara and Jiva and Jagat are all transcended in the experience of Akhanda Brahma Sakshatkara. No one can experience and realise by mere argumentation or by citation of texts. It is true that post-Sankarite thought sometimes went to the length of nagating the reality of Iswara and Jiva and Jagat and Indian thought had a swing back from that extreme. But that will not affect the splendour and glory and uniqueness of Sankara's thought.

What Sri Ramakrishna Paramahamsa realised and taught has been equally, clearly and fully realised and taught by Swami Sivananda. Sri Ramakrishna Paramahamsa found no difficulty in realising God as Kali and Parabrahman He found no difficulty in working for the spiritual welfare of the world and in losing the world in the ocean of his meditation. Swami Sivananda is the lineal spiritual descendant of Sri Krishna, Sri Sankara

and Sri Ramakrishna Paramahamsa. He has no antagonism to any other system of thought in India or elsewhere. In this spacious firmament of spiritual thought all the stars, suns and moons can shine and shed glory on human life. His Adwaita is an inclusive synthesising philosophy which describes Karma-phala-tyaga and Karma-sanyasa, which shows the inner harmony of the four Yogas, which realises and declares the unity of Brahman and Bhagawan, which harmonises service, love meditation and wisdom, and which is best described as renascent, unified, dynamic Hinduism.

CHAPTER VIII

Swami Sivananda's Philosophy and Religion

Swami Sivananda has based his philosophy and religion on the supreme Source-books of Hinduism viz., Upanishads, Mahabharata (specially the Bhagawad Gita), Brahma Sutras and Srimad Bhagawata. He says in his preface to his book *Principal Upanishads* : "There is no book in the whole world that is so thrilling, soul-stirring and inspiring as the Upanishads. The Upanishads contain the essence of the Vedas. They are the source of the Vedanta Philosophy". In his *Stories from Mahabharata* he says, "It contains the essence of all scriptures. It is an encyclopaedia of knowledge, ethics, politics, religion, philosophy and Dharma. The Mahabharata, the most renowned epic of India, is the only book of its kind in the whole world. The Mahabharata exerts a marvellous influence over the millions of Hindus". About the Gita, he says in his translation and notes (Vol. I)—"It (Gita) contains the ancient wisdom of the Upanishads. It treats of four Yogas and contains a code of morals also". He says about the students of Bhagawata that they "drink the divine nectar and are ever blissful, strong and joyful" He regards Sri Sankara as the master who gives to

us the essence of all the above works and as the greatest past expounder of the Hindu philosophic and religious synthesis.

Charles Johnston says well: "Shall we say that the great Upanishads are the deep, still mountain tarns fed from the pure water of the ever-lasting mows, lit by clear sunshine, or by night mirroring the high serenity of the stars? The Bhagawad Gita is, perhaps, the lake among the foot-hill, wherein are gathered the same waters of wisdom after flowing through the forest of Indian history with the fierce conflict of the children of Bharata. Then in the Brahma Sutras we have the reservoir, four-square, where the sacred waters are assembled in ordered, quiet and graded depth, to be distributed by careful measure for the sustenance of the sons of the men. What shall we say, then, of the Master Sankara? Is he not the guardian of the Sacred waters, who, by his commentaries, has hemmed about against all impurities or Times's jealousy, first the mountain tarns of the Upanishads, then the serene forest lake of the Bhagawad Gita, and lastly, the deep reservoir of the Sutras, adding from the riches of his wisdom, lovely fountains and tablets of wisdom, the crest jewel—the Awakening and the Discernment."

Since his time, Sri Ramanuja, Sri Madhwa, Sri Nimbarka and Sri Chaitanya and all the other great saints and sages and seers of India have added their own tributary streams and rivulets.

My feeling is that Sankara's own philosophy was a compromise between the doctrine of the reality and the illusionaries of the world. Maya, according to him, is Bhava Roopa and is the same as Avidya, Prakriti and Shakti. Why can we not make now a new synthesis and compromise ? The trouble arises because we use words 'Satya' or 'Satta' in three senses viz., changelessness, eternity and reality. It needs no philosopher to tell us that all seen things have birth and growth and decay and death. We have also a dim apprehension of something which is birthless and changeless and deathless. We want sages and seers and saints to show it and declare it to us. All of them have perforced to declare two orders of Reality. Some of them like Sankara spoke of *Vivarta ;* some like Ramanuja of *Parinama ;* some (like the Shaktas) spoke of *Avikari parinama.*

I have discussed all these in my work entitled "*Heart of Hinduism*". Probably the best harmony will be reached by discarding the old nomenclature and speaking about the Eternal Reality (Nitya Satya) and the non-eternal Reality (Parinami Satya), and realising that the latter proceeds from the former by evolution and is reabsorbed by involution. I suggest also that we may, if we so desire, have *Aparinami-parinama Khyati* as the new synthesis. We have also to learn from the other world-faiths and from modern Science. Swami Vivekananda inspired by Sri Ramakrishna Paramahamsa, attempted a new

synthesis. Swami Sivananda has been the focus of all the above forces and has evolved a new and final synthesis. That is why I hail him as our Master to-day.

In his work *Lord Siva and His Worship*, Swami Sivananda has gone deep into the basic ideas of Saivism and Shaktism, and expressed how the doctrines about Siva, the Impersonal Absolute, Shakti which is His Inseparable Supreme Power, Maheswara His Saguna aspect, Maya the evolute of Shakti and Prakriti the evolute of Maya, enable us to bridge the gap between the Nirguna aspect and the Saguna aspect of the Supreme, and how in essence the Adwaitic concepts of Maya and Anirvachaneeya Khyati, when we fully and deeply ponder over them, are fundamentally at one with the above concepts, despite the difference of terminology; and how at the same time they go beyond the dogmatic denials of the Impersonal Absolute and of the experience of the absolute identity of Jivatman and Paramatman in Nirvikalpa Samadhi, though some Indian theistic systems of thoughts seem to be committed to such denials. When probing for a unified basic dynamic Hinduism, we must go back to the source-books again and again and remember the precious idea given to us by Sri Madhusoodana Saraswati, and the *Shad-darsanas* must not be regarded as being mutually contradictory and destructive. Each of the great Acharyas stressed one vision of the Supreme and one Sadhana as being the means of attainment of

that realisation. It is our duty not to regard them as intellectual gladiators but evolve out a system of thought and practical discipline which will harmonise their most vital realisations and declarations.

I humbly submit that the polemical tournaments which were one of our few amusements and shows in unfree and poor and disunited India, have no place in a free and prosperous and united India, and that we must retain the great unifying vision of Sri Krishna, Sri Vyasa and Sri Sankara—the Supreme Trinity of Hindu Philosophy and Religion. Let us not forget that Sri Sankara was not only the Adwaita Pratishthapana Acharya but also the Shanmata Pratishthapana Acharya.

When dealing, in the preceding chapter, with Swami Sivananda's concept of Brahman and Iswara, I have laid the foundations of his philosophy broad and deep. There is no conflict or disconnection in India between philosophy and religion just as there is in the West. The highest Hindu thought affirms that God is the object of supersensuous experience and is declared by Sabda (revelation) and that the function of reason is to show the logical correctness of such a delcaration. The Brahma Sutras declare अथातो ब्रह्मजिज्ञासा, जन्माद्यस्य यतः, शास्त्रयोनित्वात् समन्वयात् ॥ (I, I, 1 to 4).

God is Brahman (the noumenal Absolute) when viewed in relation to the universe, He is Akhanda

Satchidananda in His nature and is at the same time the creator, preserver and the destroyer of the universe. The Vedas declare the unity of God as much as any other religion. But they dare affirm that He is Nirguna as well as Saguna and Nirakara as well as Sakara. They affirm also the immanence and the transcendence of Brahman. That is Sankara's view and that is Swami Sivananda's view also. Swamiji says about Sankara: "His philosophy today stands unparalleled".

I have already shown how Swami Sivananda takes this Adwaitic view of God as the ultimate truth in regard to the individual soul while some religions call it an image of God or an *amsa* (portion) of God or as the body of God, the Adwaita proclaims the essential identity of the soul and the Oversoul. Swamiji takes this view and yet clearly affirms that in the phenomenal plane the soul is but an aspect or a mode or a portion or an image of God. In fact, Sri Sankara himself clearly said so in his famous poem *Acharya Shatpada* :

सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः ॥

Swami Sivananda expressly says in his preface to his valuable work entitled *Sure Ways for Success in Life and God-Realisation* : "I fully believe in the theory of Maya of Sri Sankara but I am not a

Mayavadin like the Vedantins of the old school of thought who have misunderstood this doctrine. I believe in the integral development of synthetic Yoga. I believe in the harmonious development of the head, heart and hand.....The central teaching of the Gita is Self-Realisation in and through the world. This world is the best teacher and a silent Guru".

So far as the universe is concerned—while the Visishtadwaita affirms that *Chit* and *Achit* are the body of God and are real and that the souls are atomic and diverse, and the Dwaita affirms that the world is real and the Jivas are real and that they are separate from one another and from God, and the Buddhistic schools affirm the unreality of the world—the Adwaita says that the Universe is neither *Sat* nor *Asat* but is *Anir-Vachaniya*. The concept of Maya has been made by Sankara the corner-stone of his system of thought. It has got Avarana Shakti by which it hides Brahman and Vikshepa Shakti, by which it projects the universe. It says that Iswara is Brahman mirrored in Maya or Shuddha Sattwa and that the Jiva (individual soul) is Brahman mirrored in Avidya. In fact, Brahman and Iswara and Jiva are one—just as acqueous vapour and water and ice are one. Swamiji has taken his stand on this truth and has sought to reconcile it with other vital truths as shown already.

Another key idea is Karma and Samsara. In this universe each soul gets an embodiment as the

result of Karma due to Anadi Avidya. This Karma doctrine is common to all the schools of Hindu thought. The goal of life is the attainment of Mukti (liberation from Samsara). There is some difference of opinion among the various systems of thought as regards the means or Sadhanas or *Upayas* of such liberation. I shall deal them (Karma Yoga etc.) below. In regard to the nature of Mukti itself some schools affirm only Veedeha Mukti (salvation after liberation) by the soul going to Eternal Paradise The different stages and aspects of Mukti are said to be Salokya, Sameepya, Saropya and Sayujya. The Visishtadwaita of Sri Ramanuja affirms equal and infinite bliss for all the liberated souls in Vaikunta, such bliss being the same as that of God. निरञ्जनः परमं साम्यमुपेति ॥ But the Adwaitins affirm a gradation and hierarchy of bliss. The Saivites call Paradise by the name Kailasa while the Shaktas call it Srinagara. There are minor differences among these schools as to the nature of communion and union between God and the souls in Paradise. But the Adwaita dares affirm Jivan-mukti i. e., liberation here and now by the realisation of the absolute identity of soul and Oversoul through Jnana. It affirms also Krama Mukti for those who take to Upasana. All the diverse schools are agreed that those who merely take to sacrifices go only to Swarga and must return to the earth when their Punya (merit) is exhausted. Swamiji takes his stand on the Adwaitic doctrine about this matter but has shown also the equal glory and blessedness of the realisation of God in His Impersonal and Personal aspects.

I have thus far dealt with the metaphysical aspect of Swami Sivananda's philosophy. The ethical aspect is more or less common to all the religions of the world, and all Indian schools of thought needs but very slight elaboration. Sadachara is necessary as a means of attaining purity of mind without which salvation is impossible. While stressing the need of Samskaras, the Hindu books on ethics emphasise also the need for abstention from injury and evil to others (Parapeedana) and the necessity of help to all (Paraopakara). Vyasa says in the Mahabharata :

अष्टादशपुराणानां सारसारं समुद्धृतम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

This is the very essence of all the eighteen Puranas. Paropakara is Punya (spiritual merit) and Parapeedana is Papa (sin). The basic and universal virtues are stated by Manu to be :

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ॥

Non-injury, truth, non-covetuousness, purity and sense-control.

In a pamphlet on philosophy of Hindu Symbols (*Ken Series No. 2*), Swami Sivananda has taught clearly to the Hindus the immense importance of preserving in letter and spirit, the time-honoured symbols and observances and traditions. In worship we must not discard images because some religions

discard them. The worship of a *lingam* or a *saligrama* or an image aids concentration and meditation and ensures lasting spiritual benefit. It is useful to have a rosary (*japamala*). In the case of all Hindus, he advises the having of tuft and *tilak*. In the case of the Dwijas, he advises the keeping up of the traditional wearing of the sacred thread (*Yajnopavita*). He advises also the preservation and practice of the Sandhya worship with its elements of *achamana, prokshana, pranayama, arghya, japa* etc, after early rising before dawn and doing Yoga Asanas and exercise and walking and bathing in cold water. He advises also the preservation of the observances of *parishichana* and *pranahuti* before taking food. He says at the end: "Do not neglect outward symbols. They are very beneficial. When viewed from the right angle of vision you will find that they play a very important part in your material as well as spiritual life. Though they may look very simple and unimportant, yet they are very scientific and effective. Make a research study of our Vedic customs and injunctions. You will find wonders and precious gems in every one of them. Their utility and efficacy will be revealed in following them" (page 11).

Hindu Philosophy is not content with abstract philosophic doctrines, and Hindu Religion is not content with a mere credo. Hindu spiritual practice is not content with mere ethical conduct and observance of rituals and ceremonials. A

continuous spiritual discipline is needed to bring about communion resulting in union as between Jivatma (individual soul) and Paramatma (God). Such a discipline is called in Sanskrit as Yoga Swami Sivananda says in *Yoga and its Fruits* (Gyana Surya Series No. 13): "The word 'Yoga comes from a Sanskrit root 'Yuj' which means 'to join'. In its spiritual sense, it is the process by which the identity of the Jivatma (individual soul) and Paramatma (Supreme soul) is realised by the Yogin. The human soul is brought into conscious communion with God. The science that teaches the way of acquiring this occult knowledge is called 'Yoga Sastra'. Yoga is the Adhyatmic science that teaches the method of joining the human spirit with God. Yoga is the divine science which disentangles Jiva from the phenomenal world of sense objects and links him with the Absolute whose inherent attributes are Ananta Ananda (infinite bliss), Parama Shanti (supreme peace), infinite knowledge, unbroken joy and eternal life Yoga, in a generic sense, refers to Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga, Hatha Yoga, Mantra Yoga, Laya Yoga and Kundalini Yoga. In a restricted sense it means the Ashtanga Yoga or Raja Yoga only of Patanjali Maharshi". Swamiji says in his *Yoga in Daily Life*: "There are four kinds of temperaments viz., the active, the devotional, the mystic and the intellectual. There are four principal Yogas viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga" (pages 4, 5). In *Sayings of Swami Sivananda (1917)*

Swamiji says, "The aim of Yoga is to free man from the thraldom of matter and the fetters of Prakriti and make him realise his absolute independent nature" (page 56).

Swamiji teaches that if we wish to go along the path of spiritual Sadhana, each must have a Guru. In his lecture on Guru Bhakti on 21st September 1945 he said : "You should be careful in selecting the Guru.....you should not change your Guru after choosing one.....find out your own central principle, which will vary according to each man's temperament etc., and when you meet the Mahatmas, request them to instruct you in that. On the other hand, if you do not want a Guru but wish to depend on the Lord as your Guru, then do not have a Guru.....But for the vast majority of persons a personal Guru is quite essential". He says further : "Spiritual power can be transmuted by one to another. This method of transmitting spiritual power is termed as "*Shakti Sanchar*".

The wide catholicity of Swami Sivananda is remarkable. He says : "Orthodox people who know Sanskrit, foolishly think that Self-realization can be attained only by those who know Sanskrit. Is there any greater folly than this ? History furnishes a large list of Jivan-Muktas who did not even know a bit of Sanskrit". He says that spiritual knowledge can be widely spread through English. He asks : 'Is English quite apart from Om ?' He however makes it clear that "he who knows

Sanskrit and English can do more good to the humanity and can turn out more work".

In his *Words of Ancient Wisdom* Swami Sivananda gives us the main truths taught by Hinduism Christianity, Islam, Zoroastrianism, Judaism Buddhism, Jainism, Sikhism, Confucianism, Taoism and Shintoism. The last portion of the book contains Siva's words of Wisdom. I cull here a few gems from it.

"Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and immortality."

"Wherever there is love there is peace ; Wherever there is peace, there is love."

"Lead the Divine Life. Live the Divine Life. Light up the Divine Life everywhere."

(*pages 44, 53*)

Finally he gives us the very quintessence of philosophy and religion in his *Treasure of Teachings* (*1947*) :

"Real religion is realisation of Atma. Real religion is one. It teaches us to live in God and attain immortality. It removes the veil of ignorance and enables us to realise the sublime vision of unity of Self."

"Religion is practical. It must become the part and parcel of your daily life".

"Annihilation of egoism, desires, likes and dislikes, realisation of the Self love for all beings selfless service of humanity with Atma Bhav—this is the essence of religion' (*page 3*)

If you want to practise Yoga, come to India and stay in Rishikesh Enjoy the peace of solitude Realise the bliss of the soul Meditate in silence' (*page 7*)

"To define God is to deny God You can define a finite object only. How can you define the Limitless Being God is Love God is Truth God is Peace God is Bliss (*page 19*)

Satyam or Truth is the seed Brahmacharya or celibacy is the root Meditation is the shower Shanti or peace is the flower Moksha or emancipation is the fruit Therefore, speak the truth, practise celibacy, cultivate Shanti and meditate regularly (*page 27*)

"Vedanta is no creed no ceremony or form of worship It boldly proclaims with emphasis that you are the immortal, all-pervading Soul or Brahman in essence' (*pages 56, 57*)

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CHAPTER IX

Swami Sivananda's Philosophy : Karmayoga

I wish to make one matter supremely clear at the very beginning of my exposition of Swami Sivananda's Philosophy, because I regard his philosophy as marking an epoch in the history of Indian Philosophy. There was a time in that history when the doing of Karma had the upper hand ; there was a later time when the total renunciation of Karma had the upper hand ; and quite recently Lokamanya Tilak in his *Gita Rahasya* and Mahatma Gandhi in his *Anasakti Yoga* harked back to the Karma Yoga while widening the concept of Karma so as to include all disinterested service of others without confining it to the *Varnasrama Dharmas* alone. It was reserved for Swami Vivekananda to begin a synthesis of the Yogas once more from the point where Sri Krishna had left it in chapter XVIII of the Bhagawad Gita and for Swami Sivananda to complete the synthesis. Let us recall and remember the famous verses in in chapter XVIII of the Gita where Bhagawan Sri Krishna refers to the rival views and definitely affirms his definite and determined and supreme teaching :

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञोदानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

(*Verses 2 to 6*)

I have discussed this matter extenso in my article on 'Swami Sivananda and Sannyasa' in his *Sannyas Silver Jubilee Volume* and shall not pursue it further here, because I have a very wide ground to cover in this work within very rigorous limits of elaboration. I wish only to point out that in Chapter III to VI of the Gita Sri Krishna takes care to say that though Karma Yoga is for Yogic and Jnana Yoga is for Sankhyas, Naishkarmya can be attained only by and through Karma Yoga (III, 3 to 9), that Karma Yoga is preferable to Karma Sannyasa though both lead to the same goal (V, 2 to 7), and that the doer of obligatory Karma without *Sanga* (attachment) is a Sannyasi and a Yogi. (VI, 1 to 3). The greatness of Swami Sivananda consists in his synthesising the Yogas while preserving their distinctness and while holding aloft the banner of the ideal of Sannyasa.

Very often the example of Janaka is referred to by those who exalt Karma Yoga. Sri Krishna himself exalts Janaka in the Gita (III, 20). He then proceeds to give Himself as the supreme example. Divinity apart, who has been Janaka's Successor? But we have had an almost unbroken succession of Bhaktas and Jnanis in India. In the Sanyasa order, the chances of *Sanga* are less than in the order of householders. I can well understand Swami Sivananda's exaltation of Sanyasa.

But his own example says that except during the time of Samadhi Nishta a Sanyasin can and must engage himself in tasks of service and self-sacrifice in the interests of social peace and unity and righteousness and welfare and blessedness (which in all its manifoldness is implied in the laconic but pregnant phrase of Lokasangraha used by the Lord in Gita, chapter III, 20).

It, therefore, seems to me that it is not proper to arrange the Yogas in a hierarchical order and to cry down or exalt Karma Yoga. Let us remember that Sri Rama while taking Sugreeva with him to the Paramapada enjoined on Vibheeshana the duty of righteous rule and on Hanuman the duty of ceaseless devotion The three attainments of those three devotees are of equal spiritual elevation and perfection. I know that in commenting on the first two verses in Isavasya Upanishad Sri Sankara exalts Jnana Marga

over Karma Marga and places Sanyasa above the householder's Dharma. He says :

पूर्वेण मन्त्रेण संन्यासिनो ज्ञाननिष्ठोक्ता द्वितीयेन तदशक्तस्य कर्मनिष्ठेति ॥

But the Gita verses referred to above as also of Gita Chap. XII-12 and Chap. XIII-24 and 25, which need not be discussed here in detail—as I have discussed them in my forthcoming work *The Heart of Hinduism*—show that in Karma Yoga at its highest we have the highest elements of Sahaja Dhyana, Premabhakti and Tattwa Jnana, while in Gyana Yoga (as well as in Dhyana Yoga and Bhakti Yoga), the Jnani and the Dhyani and the Bhakta, when they are not immersed in Samadhi or ecstatic vision or cosmic consciousness, should become *bahirmukhas* i. e., world-minded and world-conscious and engage themselves in tasks of Lokasangraha by way of self-sacrifice and service and moral and spiritual uplift of all, because these are called Parama Yogis by the Lord.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥
आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

In his *Yoga of Synthesis* Swami Sivananda says in the Introduction: "Synthesis is the hallmark of Indian philosophy. Hinduism is renowned for its universality.....You can find a synthesis of all paths in the Upanishads too". He says: "The Yoga of Synthesis is the most suitable and potent form of Sadhana.....To behold the *One* Self in all beings is Jnana or wisdom; to love the Self is Bhakti—devotion; to serve the Self is Karma —action. When the Jnana Yogi attains wisdom he is endowed with devotion and selfless activity. Karma Yoga is for him a spontaneous expression of his spiritual nature, as he sees the one Self in all. When the devotee attains perfection in devotion, he is possessed of wisdom and activity. For him also Karma Yoga is the spontaneous expression of his divine nature, as he beholds the one Lord everywhere. The Karma Yogin attains wisdom and devotion when his actions are wholly selfless. The three paths are in fact one in which the three different temperaments emphasise one or other as its inseparable constituents". (pages 11, 12). He then proceeds to say: "*The Yoga of Synthesis alone is suitable for this modern age.* The four Yogas are inseparable. Service purifies and expands the heart; service unifies. Love unifies. Without service and love you cannot dream of attaining Advaitic realisation or oneness even in crores of births. Love is involved in service. Service is love in expression. You serve only when you love a man. *Knowledge is diffused love and love is concentrated*

knowledge. Karma Yoga is always combined with Bhakti Yoga and Jnana Yoga.....Bhakti Yoga is the fulfilment of Karma Yoga. Raja Yoga is the fulfilment of Karma Yoga. Jnana Yoga is the fulfilment of Karma Yoga, Bhakti Yoga and Raja Yoga. Even if you are a student of Vedanta, you should not leave the practice of Karma Yoga, Bhakti Yoga and Raja Yoga, till you attain the highest realisation."

In his *Vedanta in Daily Life* he says. "Religion must educate and develop the whole man, his heart, intellect and hand.....Karma Yoga removes Mala, purifies the mind and develops the hand. Bhakti Yoga destroys Vikshep (tossing of the mind) and develops the heart. Raja Yoga steadies the mind and makes it one-pointed. Gyana Yoga removes the veil of ignorance (*Avarana*), develops the will and the reason and brings in Knowledge of the Self. Therefore, one should practise the four Yogas accordingly. You can have Gyana Yoga as the central basis and the other Yogas as auxiliaries to have rapid progress in the spiritual path". (page 90).

What I like most about Swami Sivananda's exposition of Karma Yoga is his warning that there is subtle danger of the Karma Yogi developing Seva Abhimana or Seva Sanga, thus making a means of liberation a subtler and stronger means of bondage. In his pamphlet, *Karma Yoga is the Best Yoga* (Gyana Surya Series No. 5), he says :

"Seva Abhimana is more dangerous than the Abhimana of worldly persons.....Seva Abhimana is more difficult to eradicate than the ordinary Abhimana of worldly-minded persons. This is a very subtle Abhimana which lurks in the corners of the mind". He then proceeds to utter another great truth : "Selfless service is as much difficult as the awakening of Kundalini by Hatha Yogins or as the enquiry of '*Who am I ?*' by the Vedantins or Jnana Yogins. *I should say it is more difficult.* Absolutely selfless service can be done only by Jivanmuktas or liberated sages or Awataras. But a striving aspirant can almost reach that level by constant practice and prayer to the Lord for obtaining His Grace." (page 1).

Swamiji gives us another great truth which the mere logic-choppers or orthodox expounders cannot or will not realise and propagate. He says : "Karma Yoga must be combined either with Bhakti Yoga or Gyana Yoga. A Karma-Bhakti Yogi feels that he is an instrument in the hands of the Lord and thus eradicates the binding effects of Karmas. A Karma-Gyana Yogi feels that the Prakriti does everything and remains as a silent witness. Thus he is not bound by the effects of Karma. When Karmas are done with the right attitude, they can never bind a man. They are a source of experiencing the divine bliss and joy. Karma Yogins only experience this." (page 2). He says also : "May you all be established in Bhakti *yukta* Karma Yoga and Gyana *yukta* Karma Yoga". (page 10).

In the Gita the Lord says that the Karma Yogi should be *Matparah* (11, 61). He says also : मामनुस्मर युध्य च (VIII, 7).

Swami Sivananda says well : "Each Yoga supplements, helps and complements the others.....The Yoga of Synthesis alone is suitable to the modern age. The four Yogas are inseparable".

Swamiji refers further to another great truth : "Karma Yoga is not only a means but also the end in itself like Bhakti Yoga. It is quite independent. A Karma Yogi need not study Upanishads. He need not practise Sravana, Manana and Nididhyasana (hearing the Strutis, reflection and meditation). He plunges himself in the service of humanity alone, whole-heartedly. He is a Karma Yoga *Parayana.* He has taken sole refuge in this Yoga alone. When his heart is perfectly purified he gets illumination and Self-knowledge through Lord's Grace just as a devotee gets knowledge through Lord's Grace without the practice of Sravana, Manana and Nididhyasana. There is a mysterious power or Achintya Sakti in the practice of Karma Yoga which transforms the mind of the aspirant and helps him in the attainment of knowledge of Brahman". (Page 3). Swamiji says at the same time : "But it is highly beneficial if he spends some time in the early morning in Kirtan, meditation and study of religious books also. During work also he may repeat Lord's

name silently. He can have another sitting at night also."

I know that the orthodox Advaitic view is that Karma Yoga gives us only *Chitta Suddhi*, that Bhakti Yoga gives *Chitta Aikagrya* and that Jnana alone can give *Mukti*. But Swamiji tells us the integral truth out of the abundance of his study and reflection and experience (*Anubhava*). He refers to Gita (Chap. II, 20; IV, 33, V, 4, 5; XII, 12 etc.), and these verses fully bear him out. He says that Sri Sankara's own life shows dedication to the service of humanity. He points out also that those who take to Jnana Yoga without the purification of the heart by Karma Yoga, remain as debators, as dry Pandits". (page 4). Nay, he goes so far as to say, "He who attends on a helpless man when he is in a dying condition, does more Sadhana than a man who does meditation in a closed room. If he does service for one hour, it is equal to meditation for six hours". (page 5).

He says also: "Just as Karma and Jnana are means (Sadhana) for a Bhakta, so also Bhakti and Jnana are means for a Karma Yogin." "(page 7). He teaches also that a member who is serving in a particular religious institution should serve all other institutions also when occasions arise". (page 8). He finally expresses a very great truth which shows the inherent superiority of Sannyasa for the performance

of true Karma Yoga : "A Sannyasin can do Karma Yoga more efficiently than a householder because he has no attachment to his family members". (Page 9). He expresses another great truth when he says : "Even in a perfect Karma Yogin *Sattwic* ego remains. Without *Sattwic* ego he will not be able to do any kind of work. When this *Sattwic* ego disappears the Yogi merges himself in the Absolute and attains Videha Mukti or disembodied salvation". (page 9). You could also refer to Swamiji's *Divine Pearls* (*Gyana Surya Series No. 16*, page 6).

Swami Sivananda then proceeds to amplify the concept of Karma Yoga. He says, "He who has understood the right significance of Karma Yoga will take every work as Yogic activity or worship of the Lord. There is no menial work in his vision. Every work is a Pooja of Narayan". The merely orthodox man will limit himself to the ceremonials and Samskaras prescribed by Varnashrama Dharma. The nearly westernised social worker will cast them off and plume himself for social service.

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CHAPTER X

Swami Sivananda's Philosophy : Dhyana Yoga

What I regard as a unique and admirable feature in Swami Sivananda's philosophy is his cutting right across the purely theoretical and abstract discussion about Jnana being an *anga* of Bhakti or about Bhakti being an *anga* of Jnana or about Karma Yoga stopping at *chittasuddhi* and becoming an *anga* of Bhakti which stops at *Chitta Ekagrata* and becomes an *anga* of Jnana and so on. The time is now come to say boldly that Karma Yoga or Dhyana Yoga or Bhakti Yoga or Jnana Yoga can take us to the final goal of Gita (XIII 2 and 25), and even in its earlier verses (V, 2 to 6 and VI, 2 and 3). Further, we must be prepared to admit, as pointed out by Swamiji in the last chapter, the possibility of a combination of Karma Yoga and Bhakti Yoga and a combination of Karma Yoga and Jnana Yoga. Nay, in chapter VI, verse 47, the Lord suggests a fusion of Samadhi Yoga and Bhakti Yoga. Further, in the Gita (XVIII, 51 to 55) the Lord suggests a combined and unified integreted Yoga which *has* in it, in a fused and radiant and incandescent state all the Yogas which are now pronounced by the system-builders as being mutually

incompatible and which lead to final union—विशते तदनन्तरं—with God in infinite and supreme and eternal blessedness and bliss. In *Yoga and its Effects* Swami Sivananda says · "The four paths are not antagonistic to one another but, on the other hand, are complimentary. They only indicate that the different methods of the Hindu religion are in harmony with each other".

May I add as a corollary that perhaps it is best to have any one of these Yogas as the principal Yoga and the others as auxiliaries according to the active or emotive or meditative or philosophic bent of one's nature? He further says, "You must have the head of Sankara, the heart of Buddha and the hand of Janaka (page 3 & 4)". No one till now had the courage to make such a declaration and India must be grateful to Swami Sivananda for his courage and his genius for synthesis. He says further: "It is simply absurd to say that knowledge and Bhakti are antagonistic to each other. Perfect knowledge is love. Perfect love is knowledge. Para Bhakti and Jnana are one and the same". In Gita, (VII, I7) the Lord says:

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

Let us bear in mind also the gracious verses in chapter X, 9, to 11.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ॥
कथयंतश्चमां नित्यं तुष्यंन्ति च रमन्ति च ॥ ६ ॥

तेषां सततयुक्तानां यजतां प्रीतिपूर्वकम् ॥
ददामि बुद्धियोगं तं येन मामुपयान्तिते ॥ १० ॥
तेषामेवानुकम्पार्थं महं मज्ञानजं तमः ॥
नाशभाम्यात्मभावस्थो ज्ञान दीपेन भास्वता ॥ ११ ॥

I have laid much stress on these aspects because among the Upanishads some stress on one Yoga and some on another. The system-builders have each given us his system of thought stating his own hierarchy and Angangibhava in respect of the Yogas and building up his own concept of beatitude and exalting it. I do not think that we should accept any superiority or inferiority as regards the kinds and types of beatitude, as if they were planes or stories of houses. I do not think that we should regard infinite supreme, eternal bliss as lower than the realisation of the Soul as the Oversoul. I do not think that we must get lost in the labyrinths of the *Arambha Vada* and *Parinama Vada* and *Vivarta Vada* or in the interminable discussions about the reality or the unreality or relative reality or the indefinability of the cosmos. Though in Nirvikalpa Samadhi the Jivatma and the Universe transcends and merges in a supreme experience of unity (Ekatwa or Ananyatwa), I feel that in Savikalpa Samadhi and in the ordinary human experience the world is real—as real as the experiences—and I do not concede that the bliss of communion or union with the Divine Personality in Kailasa or Vaikunta

is less in point of supremacy or eternality or infiniteness to the bliss of Adwaitic Realisation or Akhanda Atma Saksatkara in Nirvikalpa Samadhi.

I have thus tried to make as clear as day-light my concept of Swami Sivananda's teaching about the categories and the Yogas. In regard to Dhyana Yoga, we must remember that it has various aspects : Raja Yoga, Hatha Yoga, Mantra Yoga and Laya Yoga. Swamiji has dealt with all of them extensively, but in this brief book I can state only the quintessence of his exposition of them. Raja Yoga has eight limbs (*Ashtanga*) viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Samyama is the name given to the last three elements treated as one. By defferent kinds of Samyama, different kinds of Siddhis, including the major eight Siddhis (Anima, Mahima, Laghima, Garima, Prapti, Prakamya, Isitva and Vasitva) can be attained. But these are hindrances in the path of the final goal viz., Kaivalya (perfect *beatitude*) which is attained in the supreme Nirbija or Asamprajnata Samadhi in which there is the elimination of Prakriti and the attainment by Purusha of the realisation of his own glory (स्वेमहिम्नि प्रतिष्ठितः or स्वरूपेऽवस्थान). This attainment of complete discrimination and dissociation between Purusha and Prakriti is called also Viveka Khyati.

Chapter V and VI of Gita form a perfect manual of Raja Yoga. Swami Sivananda refers

to Various words—Ananya Chetah, Matchittah, Nitya-yuktah, Manmanah, Sarvabhava etc., in the Gita as throwing light on Dhyana Yoga. (*Practice of Meditation*—Gyana Surya Series No. 12, page 12).

Swamiji has given to us his own experiences of ecstatic visions seen and sounds heard by Yogis in trance and in dreams and even in the waking state. He says, "You will sometimes see a vast bright golden light. Within the light you will see your Ishta Devata in front. Sometimes you will see yourself within the light.....You may see your Ishta Devata as big as a mountain shining like the sun. You may see the figure during eating, drinking and working.....You will hear the continuous music of the Veena. You will see all sorts of beautiful colours .. ..Sometimes you will see saints and sages.....You will hear the melodious sound of Om during meditation. You will see the form of your Guru.....When you get these experiences, when you behold these visions, you will feel peculiar, indescribable bliss". (*Philosophy of the Mind*—Gyana Surya Series No. 9, pages 8, 9).

In his book *Mind its Mysteries and Control* (two volumes) Swami Sivananda has gone elaborately into the nature and powers of the human mind. In his preface he says: "The real lasting happiness is within man. Such happiness or Ananda is the inner Self, the Antar-atman Its very nature is pure joy. This

is not perceived because the mind is completely externalised". He says further : 'Conquest of the mind is the greatest of all conquests. If you have controlled the mind then you have controlled the whole universe". In Volume I, he probes into the nature of mind to its very depths. He deals with the fourfold mind (Chitta, Manas, Buddhi and Ahankara) and with Vrittis or mental modifications. "Vrittis are of 5 kinds. (1) Mano Vritti, (2) Buddhi Vritti, (3) Shakshi Vritti, (4) Akhandakara Vritti and (5) Akhanda Ekarasa Vritti. Manovritti is the nature of worldlings ; Buddhi Vritti belongs to Vivekis, and the other three Vrittis belong to the *Sattvik* mind." He deals also with the mysteries of mind in Chapter IV. In Volume II he continues his task of searching the analysis of the mind. He says : "Subconscious mind is termed as Chitta in Vedanta". (page 28). "Smriti (memory) is the function of Chitta, the subconscious mind". (page 115). He says further : "Face is the index of the mind. Body is a mould prepared by the mind". (page 74). "Mind always functions within the categories of time, space and causation". (page 77). Swamiji then proceeds to describe renunciation, Brahmacharya, etc. He says that "Yogis are of three classes : (1) Aruruksha i.e., one who is trying to climb the steps of Yoga ; (2) Yunjona or one who is busily engaged in the practice of Yoga and (3) Yogarudha or one who has reached the height of Yoga." (page 126). He deals with Antar-mukha Vritti and Bahirmukha

'Vritti". (pages 133, 134). He says: "A Yogi whose mind is calm will have a steady eye". "Intuition is spiritual *Anubhava*". (page 167).

Swamiji refers to various occult powers of the mind which are developed by appropriate Asanas. He refers to telepathy, clairvoyance, clairaudience, mesmerism, hypnotism, etc., He says: "Understand and realise the powers of the mind. Unfold the hidden powers or occult faculties. Close your eyes: concentrate. Explore the higher regions of the mind You can see distant objects, hear distant voices, send messages to distant parts, heal persons who are far away and move about to distant places in the twinkling of an eye..... .A Raja Yogi becomes one with the cosmic mind and knows the workings of all minds.....Tap the universal mine. You will get higher, supersensuous knowledge. You will experience cosmic consciousness. You will get knowledge of the past, present and future. You will acquire knowledge of the Tanmatras (root elements) and mental plane. You wll experience clairvoyance and clairaudience. You can know what is going on in the minds of others. You will get Divine Aiswarya or Vibhutis of God". (pages 60, 61).

Swamiji says: "The glory of Hinduism and India is all due to the science of Yoga and its teachers". (*Yoga of Synthesis*, page 21). In his *Practice of Yoga* he says: "Practice of Yoga is the royal road to attain Godhead". In his *Lectures on Yoga*

and Vedanta Part I he says, "Yoga is a perfect practical system of self-culture. You can attain harmonious development of your mind, body and soul by the practice of Yoga. Yoga is an exact science. You can acquire absolute control over the whole nature by its practice. It helps the student to attain ethical perfection, perfect concentration of the mind and to unfold various psychic powers. It teaches applied psychology. It helps the practitioner to enter into conscious communion with the Lord through Samadhi, to separate himself from the three Gunas and to attain Kaivalya or independence eventually. Yoga is the method by which the finite self or the individual soul is united with the infinite Self or the Supreme Soul". Yajnavalkya defines Yoga as "*Samyoyo Yoga ityukto Jivatma Paramatmanah*—the conjunction of the individual soul and the Supreme Soul is Yoga". (page 1).

I may observe here that in the Gita a complementary definition of Yoga is thus given: *Tam vidyat dukha Samyoga viyogam yogasamjitam.* (VI, 23), i. e., Yoga is the dissociation of the association of self and misery. Swamiji says further: 'Yoga is the discipline of the mind, senses and the physical body. Yoga helps in the co-ordination and control of the subtle forces within the body. Yoga brings in perfection, peace and everlasting happiness". The practice of Yoga will help you to control the emotions and passions and will give you power to resist temptations and

to remove the disturbing elements from the mind. It will enable you to keep a balanced mind always and will remove fatigue. It will confer on you serenity, calmness, tranquility and wonderful concentration. It will enable you to hold communion with the Lord and thus attain the *Summum Bonum* of experience".....It will eventually lead the Yogic practitioner to the highest goal, viz., Asamprajna Samadhi, wherein he rests in complete peace and union with the Supreme Soul. So it is called Raja Yoga or the King of all Yogas". (pages 1 to 5). He says further : "You have the whole menagerie within you.....the lion, the tiger, the serpent, the elephant, the ape and the peacock. Bring them under your control". (page 37) He says also : Samadhi is an indescribable state. It is beyond the reach of the mind and speech. In Samadhi or superconscious state the meditator loses his individuality and becomes indentical with the Supreme Self. He becomes the embodiment of bliss, peace and knowledge". (page 79). "Samadhi or blissful divine experience arises when the ego and the mind are dissolved". (page 82). "There is neither Sakar nor Nirakar. There is neither Saguna or Nirguna". (page 83). "All limitations and differences disappear. The Yogi attains the highest knowledge and eternal bliss. This state is beyond description You will have to realise this yourself". (page 85). All the mystics of the world have expressed this experience. Blake refers to it thus :

"To open the eternal worlds; to open the immortal eyes of man inwards, into the worlds of thought, into eternity". But it is only in India that mysticism has been developed as a science or rather a super-science.

Swami Sivananda's *Kundalini Yoga* is a very important work which throws abundant light on what is regarded as the most original and distinctive and valuable and practical aspect of Hinduism. Social service and Godward devotion and beliefs and doctrines about the nature of the universe and soul and God are found in all religions. It is the mystical aspect of practical experience and realisation of God of the rousing into dynamic activity of the dormant spiritual power locked up in the human body and mind, and that is the special glory of Hinduism. Swamiji says in his Introduction: "Kundalini Yoga is that Yoga which treats of Kundalini Shakti, the six centres of of spiritual energy (Shat Chakras), the arousing of the sleeping Kundalini Shakti and its union with Lord Siva in Sahasrar Chakra at the crown of the head. This is an exact science. This is also known as Laya Yoga.....Kundala means "coiled". Her form is like a coiled serpent. Hence the name Kundalini". (page 17). He says further: "Purity of mind leads to perfection in Yoga". (page 20). "Remember the watchwords: *Seclusion, Meditation, Devotion* (page 22). Swamiji refers to the great need of dietetic discipline for success in Yoga. Any breach of this rule will lead to failure in

Yoga and also the disintegration of the body by disease.

मिताहारं विना यस्तु योगारम्भं तु कारयेत् ।
नानारोगो भवेत्तस्य किंचिद्योगो न सिद्ध्यति ॥

Swamiji gives us valuable lessons in regard to Yogic Asana and Pranayama and Shat Chakras. He says: "Let the breath flow regularly through the Ida the whole day and through Pingala the whole night. He who practises thus is verily a great Yogi". (pages 76, 77). We must be grateful to him for another great idea, because ordinary theoretical students of Yoga have crude notions on this point. Once a gentleman told me that Avritta Chakshus in Katha Upanishad meant the rolling of the eyeballs inwards! Swamiji says: "Chakras are in the Linga Sarira (astral body).....They have corresponding centres in the spinal cord and the nerve-plexus in the gross body. Each Chakra has control and function over a particular centre in the gross body. They cannot be seen by the naked eyes. Some foolish doctors search for the Chakras in the physical body by dissecting the dead body. They cannot find them there. Since they cannot find any Chakra in a dead body, they lose faith in Shastras aed Yogic Kriyas.....Sukshma Prana moves in the nervous system of the Linga Sarira (Astral body). Sthula Prana moves in the nervous system of the gross physical body. The two courses are intimately connected. They act and react upon each other.

The Chakras are in the astral body even after the disintegration of the physical body or of the physical organism at death... ..... They (these subtle centres of Sushumna) are the subtle centres of vital energy. They are the centres of consciousness (Chaitanya). These subtle centres of Sushumna have their corresponding centres in the physical body. For example, Anahata Chakra which is in the Sushumna Nadi has its corresponding centre in the physical body at the heart (cardiac plexus). The subtle centres in the Sushumna Nadi are otherwise known as lotuses or Chakras. A particular Tattwa preponderates at every Chakra. There is a presiding deity in each Chakra .....These are the important Chakras : Muladhara, Swadhistana, Manipura, Ahahata, Vishuddha and Ajna. Sahasrara is the chief Chakra. It is in the head. These seven Chakras correspond to the Lokas (Bhur, Bhuwar, Swar, Mahor, Jana, Tapo and Satya-Lokas). Muladhara to Visuddha are the centres of Pancha Bhutas (five elements): earth, water, fire, air and ether. When Kundalini is awakened, it passes on from Muladhara to Sahasrara through all the Chakras. At every centre to which the Yogi rouses the Kundalini, he experiences a special form of Ananda (Bliss) and gains special Siddhis (psychic powers) and knowledge. He enjoys the Supreme Bliss when Kundalini is taken to Sahasrara Chakra!" (pages 79, 80, 81). He says also : "Nadis are the Sukshma (astral) channels through which Prana

(vital energy) flows to different parts of the body Ida, Pingala and Sushumna are the most important of the innumerable Nadis. Ida flows through the nostril and Pingala through the right nostril". (pages 100, 101). Swamiji has given to us another vitally important concept which is forgotten in these days of theoretical knowledge and vain and interminable wrangling. He says Kundalini can be awakened by Pranayamas, Asanas and Mudras by Hatha Yogis; by concentration and training of the mind by Raja Yogis; by devotion and perfect self-surrender by Bhaktas, by analytical will by the Jnanis; by Mantras by Tantriks; and by the grace of the Guru (Guru Kripa) through touch, sight or mere Sankalpa. Rousing of Kundalini and its union with Siva at the Sahasrara Chakra effect the state of Samadhi and Mukti. No Mukti is possible without the awakening of the Kundalini. For a selected few, any one of the above methods is quite sufficient to awaken the Kundalini. *Many will have to combine different methods. This is according to the growth and position of the Sadhaka in the spiritual path. The Guru will find out the real position of the Sadhaka and will prescribe a proper method that will successfully awaken the Kundalini in a short period.....Some aspirants will not get perfection by only one method. A harmonious combination of all the methods is necessary for the vast majority of persons*". (pages 108 to 112).

Swamiji tells us also about three Bandhas and nine Mudras. These are certain postures of the body

by which the Kundalini is successfully awakened. (pages 190 to 209). He points out also how Sambhavi Mudra is effective for Laya Yoga and how Trataka also plays a vital part in getting success in Laya Yoga. (page 210). He describes also the various Yogic Siddhis in great detail.

Hatha Yoga lays stress on Yoga-Asana, Pranayama, Mudra and Bandha and shows that in that way the Kundalini Shakti which is lying dormant in the Muladhara Chakra can be roused to go up from Chakra (Plexus) to Chakra through the body until passing beyond the six Chakras viz., Muladhara, Swadhisthana, Manipura, Anahata and Ajna,—of which the presiding deities are Ganesa, Brahma, Vishnu, Rudra, Ishwara and Sadasiva respectively—it goes to the Sahasrara, the thousand-petalled lotus in the brain where Shakti is united with Siva and the Jiva attains Mukti in Nirvikalpa Samadhi. Swami Sivananda says: "You will have *Saakaar* realisation and Bhava Samadhi at the Anahata Chakra You will experience Nirvikalpa Samadhi at Sahasrara". (*Experiences in Meditation*, page 2). He says further: "Hatha Yoga concerns the physical body and control of breath. Raja Yoga deals with the mind Raja Yoga are inter-dependent. Raja Yoga and Hatha Yoga are the necessary counter-parts of each other. No one can become a perfect Yogi without the knowledge and the practice of both the Yogas. Raja Yoga begins where properly practised Hatha Yoga ends.

"A Hatha Yogi starts his Sadhana with the body and Prana A Raja Yogi starts his Sadhana with his mind A Jnana Yogi starts his Sadhana with Buddhi and Will A Hatha Yogi gets his Siddhis by uniting the Prana and Apana and by taking the united Prana-Apana through the different Chakras. A Raja Yogi gets Siddhis by Yogic Samyama by combined Dharana, Dhyana and Samadhi, at one and the same time. A Jnana Yogi exhibits Siddhis through Will (Sat Sankalpa). A Bhakta gets all the divine Aiswaryas through self-surrender and the consequent descent of Divine Grace." (*Yoga and Its Merit*—Gyana Surya Series No. 13, pages, 12, 13).

He says further: "A Yogi who meditates regularly has a magnetic and charming personality. Those who come in contact with him are much influenced by his sweet voice, powerful speech, lustrous eyes, brilliant complexion, strong healthy body, good behavior, virtuous qualities and divine nature" (*Practice of Meditation*, Gyana Surya Series No 12, page 18). *In Yoga for Health* (Gyana Surya Series No. 14) he points out which Yogic Asanas etc., will cure specific ailments He says in *Yoga in Daily Life*: "Padmasan and Siddhasan are most suitable for meditation". (page 76). In regard to Pranayama he says "The ratio between Puraka, Kumbhaka and Rechaka is 1 : 4 : 2. You must do Rechak very very slowly. This is important. This is a

Sine qua non of the practice..... Do 20 or 30 Pranayams in the morning and evening to start with and slowly increase the number to 80 per each sitting. First have two sittings only in the morning and evening After due practice you can have four sittings. Have a Bhav that all the Divine qualities such as mercy, love, forgiveness, Santi, joy etc, enter into your system along with the inspired air and that all Asura Sampattis or devilish qualities such as lust, anger, greed etc., are thrown out with the exhaled air Repeat Om or Gayatri mentally during Purak, Kumbhak and Rechak.

"Pranayam removes all diseases, purifies the Nadis, steadies the mind in concentration, improves digestion, helps Brahmacharya and awakens the Kundalini .....Many Siddhis are obtained by Pranayam practice." (*Yoga in Daily Life* pages 82, 83). Swamiji shows well the intimate connection between Prana and Manas. He says : "highest manifestation of Prana is Vritti or thought and the lowest is breathing". (*Aphorisms*, page 34).

Swamiji explains Tratak in a very lucid manner. He says : "Tratak is one of the Shat Karma in the light of Hatha Yoga philosophy. Trataka also plays a very prominent part in Raja Yoga and the Yoga of Wisdom. Trataka is focussing of one's own energy towards an object or thing or idea.....Tratak lies at the base of will power.

This is a preliminary Sadhana for the Yogic student. A Jnani concentrates his attention on any abstract thought as "Aham Brahma Asmi", "I am all purity", "I am all power etc." Keep the picture of your Ishta Devata in front of you and concentrate upon it". (*Yoga in Daily Life*, pages 86, 87). In his work *Concentration and Meditation* he says, "Tratak is steady gazing. Write the word 'Om' in black on the wall. Sit in front of the drawing. Concentrate on it with open eyes till tears come in the eyes Then close the eyes. Visualise the picture of Om. Then open the eyes and again gaze upon it till lachrymation manifests. Gradually increase the period. There are students who can gaze for one hour. You can do Tratak on any picture of the Lord". (pages 86, 87).

I wish to make a special reference to Swamiji's great work *Concentration and Meditation* (Yoga Sadhana Series No. 8). In the Introduction to this work he says : "Taste the spiritual consciousness by withdrawing the mind from the sensual objects and fixing it on the lotus feet of the Lord who is ever shining in the chambers of your heart.....The more you meditate, the more you will have the inner spiritual life, wherein the mind and the Indriyas do not exist. You will be very close to the Source—the Atma. You will enjoy the wave of bliss and peace". (page xii). In this work he deals with the theory and practice of meditation, kinds of meditation, obstacles in

meditation and experiences in meditation. He says that the Brahma-Muhurta (3. 30 A. M. to 5. 30 A. M.) is the best time for meditation. (page 101). The last chapter (Experiences in Meditation) is of entracing interest and deserves our most cereful and constant study. It refers to Mantra, Mudra and Lakshya ; it describes the ecstatic visions and supersensuous lights seen in trance and superconscious melodies and the Dasa Nadas heard (*chini-chini-chini*, bell, conch, lute, cymbol, flute, Bheri or drum, Mridanga and thunder) ; and it finally describes the cosmic consciousness.

In his *Treasure of Teachings* Swamiji says : "Yoga is an exact science. It aims at the harmonious development of the body, the mind and the soul. Yoga bestows perfection, peace and eternal bliss". (page 63). "The beginning of the saintliness is killing of egoism. The end of saintliness is Eternal Life. The key to saintliness is Brahmacharya. The light of saintliness is universal love. The goal of saintliness is virtue. The mark of saintliness is equal vision. The road to saintliness is regular meditation. The foundation of saintliness if Yama and Niyama". (page 67).

Swamiji refers also to the importance of Mantra Yoga or Japa Yoga and Laya Yoga. Each is an easy means for attaining Dhyana. Swamiji says, "Mantra Yoga in an exact science". He says further : "Japa is the potent tonic to relieve

the ills of life.....Japa is the philosopher's stone or divine elixir that makes you God-like. Through Japa alone you can realise God in this very life". (*Philosophy of the Mind*, Gyana Surya Series, No. 9, page 12). Japa is of three kinds : (1) *Vaikhari* i. e, uttering loudly ; (2) *Upamsu* i. e., Mumbling (3) *Manasika* i e., mental or internal repetition. Swamiji says ; "There is Mantra Shakti and Mantra Chaitanya in every Mantra. It changes the mental substance from passion to purity, from Rajas into Sattwa. It calms and strengthens the mind. It makes the mind *Antarmukha* (introspective). It checks the outgoing tendencies of the mind. It eradicates all kinds of evil thoughts and inclinations. It destroys Vasanas and reduces the force of thought. Eeventually it leads to the direct Darshan of God or Ishta Devata. Japa purifies the mind, induces Vairagya, destroys Vasanas and brings you face to face with God". (*Yoga in Daily Life*, pages 13, 14). He gives also a detailed description of particular Mantras. He says : "Mantra Siddhi for curing scorpion sting, cobra bites, etc., can be attained within 40 days. Repeat the Mantra with faith, devotion, regularly. Have a sitting in the early morning after taking bath. Observe Brahmacharya and live on milk and fruits for 40 days or take restricted diet". In Laya Yoga the means of Samadhi is said to be the contemplation of the luminous Bindu by concentrating on the spot between the eye-brows. Its *angas* are Yama, Niyama, Sthoolakriya, Mudra, Sukshmakriya,

Pratyahara, Dharana, Dhyana and Samadhi or Mahalaya.

I wish to stress in conclusion what Swamiji has beautifully said in his Foreword to *Yoga* which is a brief pamphlet in 48 pages and which gives all the aspects of Dhyana Yoga in a nut-shell : "Yoga brings the message of hope to the forelorn, joy to the depressed, strength to the weak and knowledge to the ignorant. There is a hidden treasure within you—a vast magazine of powers. Awaken these powers by the regular practice of Yoga".

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25. *Yoga for Health*
26. *Yoga*
27. *Yoga Asana Chart*

CHAPTER XI

Swami Sivananda's Philosophy : Bhakti Yoga

Swami Sivananda defines Bhakti thus : "Bhakti is the slender silken thread of Prem (love) that binds the heart of a devotee with the lotus feet of the Lord. Bhakti is intense devotion and supreme attachment to God." (*Bhakti Yoga*, Gyana Surya Series No. 11, page 5). In his *Treasure of Teachings* (*1947*) he says : "Without devotion, to the Lord your life is empty. Without devotion, you live in vain." (page 42). "Prem is the abode of all bliss.....It is the culmination of Bhakti". (page 43). "Prayer is thy refuge and sheet-anchor". (page 44). "Sankirtan Yoga is the easiest, surest, quickest and safest path to attain God-realisation". (page 45). "In this iron age Japa is the easiest and surest way for God-realisation". (page 47). "Bhav is the main basis of Rasa.....Rasa is the essence of Lord Krishna..... ...Rasa is the nectarine, transcendental bliss." (page 51). In his great work *Practice of Bhakti Yoga*, Swamiji says, "A life without love, faith and devotion is a dreary waste. It is a real death. Love is the greatest power on earth. Love is Divine. It is irresistible. It is love that can really conquer the enemy. Its power is infinite.

Its depth is unfathomable. Its nature is ineffable. Its glory is indescribable. The essence of religion is Love". This book contains a translation of *Narada Bhakti Sutras* with a commentary thereon.

Swami Sivananda makes us realise that Bhakti is the food of the soul. He says: "Just as you require food for the body, so also you require food for the soul in the shape of prayers, Japa, Kirtan, meditation etc". In his preface to his work *Gems of Prayers* he says: "There is a mysterious power in prayer. Prayer can work wonders. It can move mountains. It should come from the bottom of your heart with feeling". He says further: "Prayer is the effort of man to commune with the Lord. Prayer is a mighty spiritual force. It is as real as the force of gravity or attraction. Preyer elevates the mind. It feels the mind with purity. Healing by prayer is really miraculous and mysterious". Disinterested prayer for the world is a great world-saving and spiritualising force. Swamiji says in his *Bhakti and Sankirtan*, "Prayer has tremendous influence. I have many experiences. Gandhiji is a great votary of prayer". (page 5).

In *Bhakti and Sankirtan* (*1944*), Swami Sivananda says in his Foreword. "Bhakti is supreme love for God. It blossoms afterwards into Gyana. It leads to immortality or God-realisation. Cultivate it through Sat-sangh, Japa, Kirtan, prayer, meditation

and service of Bhaktas..... ..Worldliness, Vasanas, cravings, pride, attachment, egoism and lust are the enemies of devotion. Kill them. Do total self-surrender unto the Lord". He says further : "Kirtan is singing Lord's name. It is the easiest, surest and safest way for attaining God. Kirtan is nectar. Kirtan is divine food for the soul. Kirtan can make you immortal". The book deals with Bhakti Sadhana, the philosophy of Love, essentials in Bhakti, Sankirtan and auxiliaries to Bhakti. He says : "The repeated singing of the name of the Lord gradually builds up the forms of the Devatas or the special manifestations of the deity whom you seek to worship". (page 96). Swamiji has translated the book of Sandilya's *Bhakti Sutras*. These are hundred in number and are as famous as Narada's Bhakti Sutras. (Eighty-four Sutras). Swamiji says : "Rishi Narada shows in his Bhakti Sutras that there is difference between Jiva and God but Rishi Sandilya points at their oneness".

The Srimad Bhagawata enumerates the nine modes of devotion thus :

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ।।

"Hearing about God's glory, singing His praises, remembrance of Him, service at His lotus feet, worship prostration, obeying His commands as a servant, companionship and complete self-surrender." The five Bhavas (emotional states) of devotion in the ascending

order are Santa (tranquil meditation), Dasya (service), Sakhya (companionship), Vatsalya (tender affection) and Madhurya (intense sweetness). The intense sweetness of self-forgetful, pure, disinterested love is Prem or Madhurya Bhava and its highest and sweetest model is Radha's love for Sri Krishna. Swami Sivananda's Stotra Pancharatna contains Mukunda Mala, Aditya Hridayam, Dakshinamoorty Stotra, Margabandhu Stotra, Amba Navamanimala and Lingashtakam with English translation and is a valuable treasure for those who love and tread the path of Devotion (Bhakti Marga).

Swamiji makes us realise that during special occasions such as Ekadasi, Pradosha, Sivaratri, Ramanavami, Janmashtami, Navaratri days or eclipse etc, meditation and acts of devotion have a special and increased efficacy.

A great truth taught by Swamiji is the supreme value of collective Sadhana He says: Collective Sadhana such as common meditation, common prayer, common Sankirtan, Prabhat Pheri, Likhit Japa and Akhanda Kirtan in groups, Gita or Ramayan *path* etc are more potent and effective than individual Sadhana. When people join together and practise common meditation or do Sankirtan, you get the combined or massive effect produced by the simultaneous efforts of all those who take part in the common spiritual Sadhana. A large amount of spiritual force

flows in. Therefore, do collective Sadhana." (The *Divine Life*, September 1947, page 233).

Swamiji's latest work *Sankirtan Yoga* (Siva's Sannyas Silver Jubilee Series No. 1) is a devotional gem. He describes Bhakti Yoga and especially Sankirtan as being "the easiest, surest and quickest means of God-realization". (page 6). He has given us in the works many varieties of Kirtans including 'Nirguna Brahman' Kirtan.

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CHAPTER XII

Swami Sivananda's Philosophy : Gyana Yoga

The essence of Gyana Yoga is expressed in Queen Madalasa's famous lullaby song to her child : शुद्धोऽसि बुद्धोऽसि निरञ्जनोऽसि संसारमायापरिवर्जितोऽसि ।

Swami Sivananda says well : "To define God is to deny God. You can define a finite object only. How can you define the limitless Being ? If you define God, you are limiting the limitless one. You are confining Him within the concepts of the mind. God is beyond the reach of the gross mind, but He can be realised through meditation with one-pointed mind. God is love. God is Truth. God is Peace. God is Bliss" The Sruti says :

अवाङ्मनसगोचरं । न तत्र वाग्गच्छति नो मनः ॥ यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ॥ दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥

The Gita says :

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

(V, 16)



Swami Sivananda boldly accepts and proclaims the Adwaitic truth that the highest Purushartha i. e, Moksha (salvation by liberation) is the realisation of the Atman, i. e, one's own real, essential, fundamental nature as Supreme Infinite Eternal Satchidananda In his *First Lessons in Vedanta* he says: "The purpose of life is the realisation of one's own essential nature. It is to know that you are the pure, ever-free Atman..... The study of three bodies, the five sheaths and the three states of waking, dream and deep sleep helps man to understand that he is different from all these diverse modifications and that he is the unchanging constant witness of all these". (page 1). In *Vedanta for Beginners* he gives us a succinct and clear account of all the truths of Vedanta, viz., Karma, Upasana, Jnana, Guru, Atman, Brahman, Maya, Iswara, Jagat, Sareeratraya, Panchakoshas, Bandhas, Sadhanas, Samadhi, Moksha etc. He describes also all the illustration and analogies discussed in Vedanta. He says: "Vedanta is the end of the Vedas It is entering into the study of Brahman. It is the science which raises man above the plane of worldliness. It is the rational method of meditating on the Supreme Absolute, the Eternal, the Infinite". (page 5).

The preliminary equipment for Jnana Yoga is stated by Sri Sankara to be Sadhanachatushtaya Sampatti i. e., the attainment of the fourfold

means viz., *Atmanatma Viveka* (the discrimination of the eternal and the non-eternal), *Ihamutra Phalabhoga Viragah* (the non-desiring of pleasure here or in heaven), *Shat Sampatti* (the attainment of Sama or mind-control, Titiksha or forbearance, Uparati or renunciation, Sraddha or faith and Samadhana or composure) and *Mumukshutva* (passion for liberation). The stages in Jnana are Sravana (study of the scriptures), Manana (reflection on them) and Nididhyasana (intense and concentrated and continuous meditation on the Atman. These lead to Sakshatkara (direct vision and realisation of the God or Atman) as the result of the teaching of the Mahavakyas, viz., Parjnanam Brahma, Tattwamasi, Ayam Atma Brahma and Aham Brahma Asmi. The seven planes of Atmic realisation are Subhechcha, Suvichara, Tamumanasi, Sattwapati, Asamsakti, Padarthabhavana and Turiya. When the highest realisation comes, the Sadhaka attains Jivanmukti, i. e., liberation here and now and realises his identity with Brahman at once without going to Paradise at death.

In *Achieve the Life's Goal* (Gyana Surya Series No. 25) Swamiji states and shows clearly that "attainment of Self-realisation or God-consciousness is the Goal of Life". He then shows how the world is a valley of illusions. The remedy is purification of the heart by selfless service, renunciation, love, self-control, meditation, worship, devotion and spiritual knowledge.

Swamiji gives the same advice to retired people. He asks them to establish a socio-religious Asram a mile and a half away from the village or town and render selfless service to all and practise meditation and devotion, and spend their leisure houres in useful study of sacred scriptures. He advises the heads of the governments to have good training in Yoga and Vedanta and to guide themselves by the advice of Sannyasins.

In his work *Gyana Yoga* (Yoga Sadhana Series No 2, 1944) Swami Sivananda deals in Chapter I with the 'Sat-Guru', 'Adhikari' and 'Initiation'. Chapter II gives us the essence of Gyana Yoga viz., Brahman, Maya and Avidya, Sadhana, meditation, Jivanmukti etc. About Adwaita and Vishistadwaita, Swamiji says : "There is thus no room for the distinction between Param Nirgunam and an Aparam Saguna Brahman—between Brahman and Iswara". (page 46). He says further : "Only very few are eligible for Vedanta, because only a very few people are capable of that rigorous and sincere Sadhana. The masses require to be taught in Bhakti and Karma which are easily intelligible to them". (page 52). He points out further that "intuition is an active inner awareness of the Immortal Blissful Self within". (page 54).

Bergson, no doubt, says that "the Absolute can only be given in an intuition". But the western philosophers did not know or state the practical means of attaining intuitive realisation. Kingsland says in *Rational Mysticism* : "They (the deepest

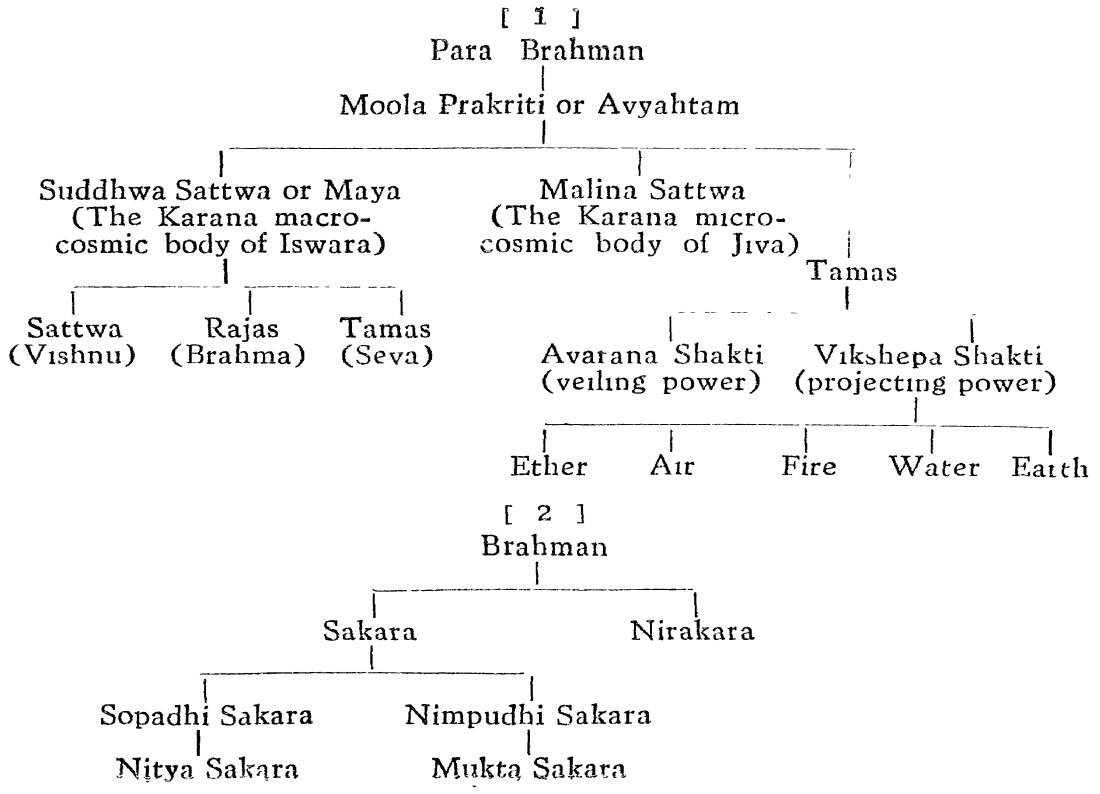
secrets of nature) are matters to be experienced rather than to be demonstrated not by an intellectual apprehension of truth merely, but by a living and vital contact therewith". The second part of Swamiji's book deals with Brahmavidya and Upanishads Swamiji discusses correctly the exact significance of Sri Sankara's view that Maya is neither Sat nor Asat but is Anirvachaniya (indescribable). He says, "It is in this sense that it vanishes when Atma Gyana arises that this phenomenal world is said to be unreal (Mithya)". (pages 93, 94). Part IV discusses the nature of the Atma. Atma is beyond the three bodies and five sheaths and its nature is Satchidananda, freedom and Aiswarya. Part V deals with the practical aspect of philosophy. The Appendix contains Ribhu Gita, Rama's teachings to Hanuman, the story of Ashtavakra, Gems from Sri Sankara etc.

In *Light, Power and Wisdom* Swamiji gives practical lessons about the way to God-realisation He says well: "When you have tasted a bit of the bliss of selfless service, you can never leave it". (page 58) "The goal of life is God-realisation". (page 86). "Sacrifice pleasure to secure bliss". (page 96). "He will give you light, power and wisdom". (page 134).

Swamiji's *Vedanta in Daily Life* and *Lectures in Yoga and Vedanta* are two of his major works that must be read carefully. The former deals with 'Vedanta Philosophy', 'Who am I', 'Sadhana and Samadhi', 'Garland of Vedanta', 'Pranava', Doctrine of Quintuplication', 'Sadhana Chatushtaya', 'Essence

of Vedanta', 'Lives of Great Men', '96 Tattwas', 'Six Orthodox and six Heterodox Systems of Indian Philosophy', 'Shadlingas', 'Vedanta Sutras' etc. The latter deals with Yoga, Vedanta, Vedanta Sadhana, Vedanta and the phenomenal world and Rambles in Vedanta. In the Introduction to the former work he says: "I believe in practical Vedanta.....I believe in thorough overhauling of worldly nature. We should become absolutely fearless. That is the sign of life in Atma.....Enter the Silence.....Brahman is Silence. If you go above body-consciousness, if you can abandon the body-idea and if your mind rests on Atma or the Self, then doubtless you are happy, peaceful and free.....Even a little of real practical Vedanta will elevate a man quickly and make him immortal and fearless. Vedanta means no slavery. It gives freedom to all. It embraces one and all. It includes one and all. It is the religion of the Upanishads". In the Foreword to the latter work he says: "Vedanta is no creed, no ceremony or form-worship. It boldly proclaims with emphasis that you are the immortal, all-pervading Soul or Brahman in essence. Knowledge of Brahman alone can free you from the clutches of ignorance and death. This knowledge should come to you as a direct realisation through intuition. Mere scholarship will not help you to attain the goal. Meditate. Realise. Be free".

In the former work Swamiji shows at a glance the chart of creation and evolution and the chart of Brahman


[1]
Para Brahman
Moola Prakriti or Avyahtam
Suddhwa Sattwa or Maya (The Karana macro-cosmic body of Iswara)
Malina Sattwa (The Karana micro-cosmic body of Jiva)
Sattwa (Vishnu)
Rajas (Brahma)
Tamas (Seva)
Tamas
Avarana Shakti (veiling power)
Vikshepa Shakti (projecting power)
Ether
Air
Fire
Water
Earth
[2]
Brahman
Sakara
Nirakara
Sopadhi Sakara
Nimpudhi Sakara
Nitya Sakara
Mukta Sakara

Swamiji says and shows that Atmic meditation heals diseases besides giving us mental clarity and composure and power and Immortal, Supreme, Eternal Bliss. He says: "Chronic incurable diseases that are declared to be hopeless by doctors can be cured by this method. This is an unfailing divine remedy. Sometimes you will have to wait patiently for results. Auto-suggestion is only an offshot of Vedanta. The formula of this school is 'I am diseaseless Atma .....I am all health.....I am neither body nor mind.....No disease or germ can enter my body.....I am Bliss in essence.....*Ananda Swarupoham*'." (page 84). In pages 151 to 166 he discusses Virata Vada, Parinama Vada, Arambha Vada, Drishti-Srishti Vada. Srishti-Drishti Vada, Ajati Vada, Kevaladwaita Vada, Vishistadwaita Vada, Suddhadwaita Vada, Bhedabheda Vada, Satyabheda Vada, Dwaita Vada, Satkarya Vada, Ekajiva Vada, Aneka Jiva Vada, ; Avachcheda Vada, Abhasa Vada, Pratibimba Vada etc. Swamiji then deals with Panchikarana (quintuplication), three bodies, five sheaths, three Avartas and 96 Tattwas (categories). He then describes Sadhana Chatushtaya Sampatti viz, Viveka, Vairagya, Shat Sampat and Mamukshutwa which are essential for Atma Jnana. The book concludes with an English translation of Sri Sankara's Atma Bodha, Tattwa Bodha, Vedanta Bodha, Atma-Anatma Viveka and with a chapter dealing with the lives of great men. In the appendix Swamiji shows the comparison and contrast between the:

Tattwas in *VEDANTA*		and in *SANKHYA*	
VEDANTA ATMA		SANKHYA PURUSHA	
Gyana Indriyas	5	Avyaktam	1
Karma Indriyas	5	Mahat	1
Pranas	5	Ahamkara	1
Tanmatras	5	Mind	1
Mind	1	Gyana Indriyas	5
Buddhi	1	Karma Indriyas	5
Chitta	1	Tanmatras	5
Ahamkara	1	Gross elements	5

There are many Purushas in Sankhya whereas there is only one infinite Akhanda (indivisible) Atma in the Vedanta. Prakriti is Nitya and independent in Sankhya. Maya is Mithya and dependent in Vedanta. Maya is under the control of Iswara in Sankhya. There is no Ishwara in Sankhya. There is Ishwara in Vedanta".

Swamiji says that the 96 Tattwas are as follows :

1. Jivatma	1	9. Sub-pranas	5
2. Ardya	1	10. Elements	5
3. Avasthas	3	11. Visayas (Gyana Indriyas)	5
4. Panchakoshas	5	12. Visayas (Karma Indriyas)	5
5. Gyana Indriyas	5	13. Sapta Dhatus	7
6. Karma Indriyas	5	14. Shadurmis	6
7. Antahkarana	1		
8. Prana	5		

15.	Shad Ripus	6	18.	Nadis	10
16.	Eshanas	3	19.	Yogic Chakras	6
17.	Three kinds of Tapas	3	20.	Mandalas	3
			21.	Gunas	3
					96

In *Lectures on Yoga and Vedanta*, Swamiji says in the portion dealing with Vedanta, that the seven links in the chain of bondage (Bandha) are misery, embodiment, Karma, Raga, Dwesha, Aviveka and Ajnana and that, if the root cause Agyana (ignorance of the real Self) is removed by Atma-Gyana (knowledge of the Self), the other links will be broken by themselves. He says further that if Moksha is something to be caused, it would be impermanent, and that freedom and bliss are our very nature, and that what we have to achieve is the destruction of Ajnana by removing our Abhyasa or superimposition of the body and other limiting adjuncts on the one Eternal, Infinite, Free, Blissful Self. It is in Nirvikalpa Samadhi that oneness of Jivatman and Paramatman can be and is realised. Vedanta must become a living experience—an intuitive realisation. Atma Swarajya is of the nature of supreme, eternal, infinite bliss. (Akhanda Satchidananda). It can be experienced only in the Tureeya State which is above our three habitual states of waking and dream and deep sleep (Jagrat-Swapna-Sushupti). Swamiji compares Western Philosophy and Vedanta

and different states : "Estern Philosophy begins when Western Philosophy ends.....Intuition does not contradict reason. Intuition is the way to Brahma Gyana or Knowledge of the Self attained through purity of heart and Nirvikalpa Samadhi brought about by constant, protracted and intense meditation on the attributeless, timeless, spaceless, birthless and deathless Self". (page 177)

He shows how time and space are but modes of mind. When it is 12 noon at Madras, it is 6. 30 A. M. in London. Einstein has shown how our mind creates the space-time-continum Swamiji explains also Anubandha Chatushtayam or the four requisites in every study viz., Vishaya, Sambandha, Prayojana, Adhikari (subject, connection, purpose and aspirant). In Vedanta the Vishaya is Brahman. The Sambandha Prayojana is Moksha. The Adhikari is an aspirant who is possed of Sadhana Chatushtaya.

In *Religion and Philosophy* (The Divine Life Series, No. 2) Swamiji says : "Religion must educate and develop the whole man ; his head, heart and hand. Then only will there be perfection . (page 1). He says further : "Bhakti is not divorced from Gyana On the contrary Gyana intensifies Bhakti. He who has knowledge of Vedanta is well-established in his devotion... .The fruit of Bhakti Yoga is Gyana .....Highest Love (Para Bhakti) and Gyana are one". (page 9). In regard to the three Vedantic schools—Dwaita,

Visishtadwaita and Adwaita. Swamiji says. "They are the rungs in the ladder of Yoga. They are not at all contradictory. On the contrary they are complementary to one another". Advaita Vedanta embraces all the religionists". (page 11, 13). In *Sayings of Swami Sivananda* Swamiji says : "Religion is the manifestation of the Divinity already dormant in man.....Philosophy embraces all the religionists". (pages 31, 33).

In *Sayings of Swami Sivananda* Swamiji definitely affirms in chapters II and III the highest affirmations of Adwaita Vedanta : "Brahman is non-dual, eternal, pure, perfect, free and independent. (page 21). "Though the Supreme is attributeless, He is capable of assuming any form through His Maya Shakti". (page 22).

In *Philosophical Stories* (Divine Life Series No. 4) Swamiji says in his Introduction : "Mula Prakriti is the slumbering or latent state of the Universe ; called also Mahasushupti when the Gunas are in a state of equilibrium ; when the Gunas are disturbed, Mula Prakriti is called by the different names of Maya, Avidya, Tamas, etc Brahman is beginningless and endless. Maya is beginningless but she has an end She vanishes as soon as one gets the knowledge of the Self" (pages, iv v). He narrates in this book the lives of many knowers of God.

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23. *Vedanta in Daily Life*
24. *World is Unreal*
25. *Words of Ancient Wisdom*

CHAPTER XIII

Swami Sivananda's Practical Lessons for the Inner Life

In his excellent and valuable work, *Sayings of Swami Sivananda* (*1947*) Swamiji says in the Introduction: "Life on earth is a school of wisdom and realisation of the Self. *God is the unseen teacher who, through his great sons, through nature herself, teaches man the secret and the source of the attainment of Life Immortal. Thus Life abounds with Lessons.* He who heeds them, heads toward Freedom and Light; he who neglects, dooms himself in darkness in which the world today is steeped". Let us heed what this wise and beloved son of God has to tell us for our guidance through the labyrinth of life. His teachings are scattered over many volumes. I have referred to his major gospels already. I shall garner here his miscellaneous teachings for the inner life and the outer life of man. He says in the above said Introduction: "Live with a definite purpose. Do not roam about aimlessly. Walk with a definite aim.....Strive ceaselessly. Despair not. The light is on the path. Serve all. Love Truth. Be serene. Meditate regularly. You will soon attain the Life-beatitude, the Silence and the supreme Peace".

In *Sure Ways for Success in Life and God-Realisation* (*1942*) Swamiji says in his Foreword:

"Without perfect Brahmacharya, you cannot have substantial spiritual progress. There is no half measure in the spiritual path. Control the body first then purify your thoughts through prayer, Japa, Kirtan, Vichara and meditation. Make a firm resolve: 'I will be a perfect Brahmachari from today'. May Lord give you spiritual strength to resist temptation and kill lust". I wish to cull out here the following gem, from the *Sivananda Diamond Jubilee Commemoration Volume*, that had been written by Swamiji in the form of a letter "What is Life?" It runs thus: "The salt of life is selfless service. The bread of life is universal love. The water of life is purity. The sweetness of life is devotion. The fragrance of life is generosity. The fruit of life is meditation. The goal of life is Self-realisation. Therefore, serve, love, be pure and generous. Meditate and realise".

In *Sadhana* (Gyana Surya Series No. 24), Swami Sivananda teaches valuable practical lessons for the inner life. He calls the following discipline as the most important Sadhana: "Bear insult; bear injury: this is the essence of all Sadhana". (Page 2). At pages 3 and 4 he gives us twenty important spiritual instructions viz., waking at 4 A. M. every day, practice of Asana, Japa, dietetic discipline, meditation, charity, Swadhyaya, Brahmacharya, prayer, Sat-sanga, fasting on Ekadasi, use of a Japa Mala (rosary), Mouna (silence) for two hours a day, truth, reduction of wants, Ahimsa, self-reliance, self-examination, Sadachar and

Saranagati (Pages 5, 6). He teaches also the science of seven cultures viz., health culture, energy culture, ethical culture, will culture, heart culture, psychic culture and spiritual culture.

In "Sadhana for Householders" (The *Divine Life* Magazine, Vol VII, No. 4) he gives similar instructions and particularly emphasises the importance of meditation on Gayatri. He stresses also on prayer, Kirtan, Likhit Japa, Swadhyaya, seclusion, Mouna, Bhakti, concentration, meditation etc. In *Students' Success in Life, Real Education and its Benefits* and *Pearls of Wisdom* (*1947*), Swamiji gives us the following precious ideas.

"Feel that the whole world is your own self. Develop universal love. Live in God. Be kind to all. Take refuge in the Lord. Meditate on the Lord. You will realise. The Divine Light will descend on you".

(*Pearls of Wisdom*, pages 2, 3).

"Respect your parents and your elders. Be simple in your dress. Eat simple food. Be humble and noble. Be patient and kind. Be good and do good".

(*Students' Success in Life*).

"Any one can cram some books and get a degree. What is wanted is moral culture, knowledge of the Self, regeneration of lower nature, good behavior, refined manners, discipline of the Indriyas, control of the mind and cultivation of sublime, divine virtues."

(*Real Education and its Benefits*).

In *Sayings of Swami Sivananda* we find his miscellaneous teachings on the grand goal of human life· God, His Maya and the world; religion and philosophy; conversion from worldliness to wisdom; essentials of spiritual life; obstacles in Sadhana; some important Sadhana, and Yoga Sadhana. He says herein :

"Moksha or emancipation is the ultimate goal of life. Swaroopa of Moksha is Sarva Dukkha Nivritti and Paramananda Prapti." (Page 1).

"The practice of Swadharma brings exaltation and Moksha." (Page 2).

"Bhakti and Jnana are like the two wings of a bird to help one to fly to Brahman on the summit of Moksha." (Page 2).

"Atma Jnana will dawn in a man only if he assimilates as one within himself the knowledge derived from three sources viz., his own self-experience, the real significance of the great sentences of the Upanishads and the instructions of a Guru." (Page 5)

"Samadhi, Mukti, Turiya are synonymous terms." (Page 7). "Love is the immediate way to Truth or the Kingdom of God." (Page 14).

"Without Vairagya you cannot have any progress in the spiritual path." (Page 49).

"Renunciation of all selfish acts and their fruits constitute real Sannyasa. To abandon the idea of

doership is Sannyasa. To rise above the pair of opposite is Sannyasa." (Page 52).

"Prarabdha and Purushartha are identical. Prarabdha is indeed the Purushartha of the previous life. It is an unending chain." (Page 24).

"By virtuous deeds and right thoughts you can disarm your destiny." (Page 75).

"Don't say 'Karma, Karma: my Karma has brought me like this'. Exert! Exert! (*Aphorisms*, page 59).

In *Ethical Teachings (1946)*, Swami Sivananda deals with the whole field of ethics. He says: "Ethics is the science of conduct. Without ethical perfection you cannot have any progress in the spiritual path. Ethics is the foundation of Yoga. Ethics is the corner-stone of Vedanta. Ethics is the strong pillar on which the edifice of Bhakti Yoga rests. Ethics is the gateway to God-realisation. Therefore, lead a moral or virtuous life and attain freedom and perfection". In this volume Swamiji discusses the nature and basis of ethics, enemies of ethics, special ethics, duties of man and ethical teachings. He says: "Ahimsa, Satyam and Brahmacharya are the very foundation of ethics, Yoga and Vedanta". (Page 4). Vyasa laid down the golden rule of ethics which was much later declared in the Bible. He said: "Do unto others as you wish others to do unto you". Swamiji says that western ethics does not emphasise Ahimsa and Brahmacharya and Sama and Dama as eastern ethics does.

He then proceeds to explain the various aspects of ethics such as sweetness of speech, honesty, faith, moderation, tolerance, fortitude, self-control etc., as well as the various foes of the ethical life such as vice, anger, covetuousness, drinking, usage of drugs, gambling, prostitution etc. (Pages 46 to 90). He then discusses domestic ethics, legal ethics, medical ethics, business ethics, industrial ethics, international ethics etc. (Pages 93 to 107). A special chapter is devoted by him to the duties common to all human beings (Samanya Dharmas) and the duties of the various Ashramas or stages of life viz., Brahmacharya, Grihastha, Vanaprastha and Sannyasa. (Pages 111 to 128). In conclusion he gives to us the precious teaching that selfishness is the source of all moral and spiritual evil and that unselfishness is the source of all moral and spiritual good. He says: "Man lives in vain if he is selfish and miserly.....Selfishness retards spiritual progress. If any one can destroy his selfishness, half his spiritual Sadhana is over. No Samadhi or meditation is possible without the eradication of this undesirable, negative quality". (Page 145). "Annihilate egoism and enter the infinite domain of supreme Peace. Destroy ignorance and attain knowledge of the Self. Crush the Vasanas and enter the illimitable realm of eternal Bliss". (Page 156).

In *Spiritual Lessons*—Volume I and II, Swami Sivananda gives to us his highest spiritual teachings

and most intimate spiritual experiences. The 1000 lessons appeared in *My Magazine* which is a fortnightly magazine published at Madras. They show the essential truths common to all the supreme world faiths. In the Foreword to this work Swamiji says : "I am here not to teach you but to stir or awaken you all". Section I deals with God-realisation, Prayer, Miseries of the World, Vairagya, Karma Yoga, Bhakti Yoga, Gyana, Yoga and Pranayama. One of the sayings says : "A Pranayama practitioner will have a light body, free from diseases, a very fair complexion, sweet melodious voice, pleasant smell emanating from his body and scanty excrement. Pranayam removes all diseases, awakens the Kundalini Shakti and purifies the Nadis and the mind". (Page 22). Section II deals with Brahmacharya, virtues, sleep, Mouna, dietetic discipline, Guru and humility, control of anger, a simple and pious life, and vanity and obstacles in Yaga. Section III deals with Japa, meditation, Asans etc. Section IV deals with special spiritual instructions etc. Section V deals with Sadhaka, Mouna, solitude, Sat-sang, Brahmacharya, Nishkama Karma, Prarabdha and Purushartha and Hatha Yoga Kriyas. Section VI deals with Apara and Para Bhakti, Bhava, Navavidha Bhakti, Japa, self-surrender etc. Section VII deals with the mind and its mysteries, Vasanas, control of mind etc. Section VIII deals with Brahman, Jnana Yoga, Jivanmukti etc. Section IX deals with miscellaneous instructions.

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CHAPTER XIV

Swami Sivananda's Practical Lessons for the Outer Life

The richness of the inner life depends on the soundness of the outer life. That is why Swami Sivananda is very particular about teaching us how to look well after our outer life. In *Sayings of Swami Sivananda* he says: "Keep this body in proper condition. Make better use of it. A sound and healthy body will help you in your daily spiritual practices. With perfect and radiant health you can achieve the highest success in your life". (Page 59). "Good health is the pre-requisite for all spiritual pursuits. Health is the first cause of virtues, wealth, desire and emancipation, and is the blessedness of life". (Page 59).

In *Ethical Teachings* (*1946*) Swami Sivananda says clearly that though Ahimsa is the primary rule of life, there is no sin in causing injury or death when a person tries to kill him or another. He says further that though a man is bound to speak the truth, there is no such obligation if a man asks for information about another with the object of killing him or to bring harm to him.

I may refer here to Swamiji's explanation of the traditional injunction in India, for example, not to sleep with one's head towards the North. He says: "If the

head is northwards, then the flow of (Pranic) energy (towards the trunk) will be hampered by the constant pull of the magnetic current which is ever drawing everything northwards. It is well-known that a constant pull is exerted by the North Pole. The Prana energy will, therefore, have to overcome this magnetic pull in its flow towards the trunk region. To prevent this double work and to facilitate the Pranic flow, the man is advised to sleep with the head pointing towards other than the north. The best practice would be to sleep with the head to the East". (*Philosophy of the East*, Gyana Surya Series No. 9 page 19). Swamiji reiterates the truth in his book *Health and Long Life*. (Page 48).

Swamiji says well that punishment by law is as necessary as scriptural condemnation and as moral judgment and public opinion. There are some thinkers who exalt internal standards over external standards and there are others who exalt external standards over internal standards. But the proper view is that both are important. Swamiji says: "The rod of chastisement should be raised by the State in order to keep law and order. He who does a crime lowers himself in the scale of moral grade. The aim of punishment is to educate or reform the culprit himself". (*Ethical Teachings*, page 45). At the same time he shows to us that the ambition of the spiritual and moral code is wider than that of the legal code. He says: "Theft is a crime, but ingratitude is a sin. It cannot be

punished by the Government". (Page 45). He says further: "Sin is expiated by self-punishment such as fasting and Chandrayana Vratas, Japa, meditation and sincere repentance with a contrite heart". (Page 45). Swamiji is not in favour of the infliction of the capital sentence. He says: "The capital punishment of hanging appears to be a relic of a barbarious age. This should be stopped. There is no scope for the improvement and reformation of the culprit". (Page 45).

Swamiji exalts charity as a virtue and especially belauds Annadana Yajna. He says: "Annadana or distribution of food to Brahmanas, Sadhus, Sannyasis, guests and the poor is the highest form of charity. It purifies the heart of the aspirant and prepares the aspirant for the descent of the divine light and grace. Even if you give enormous wealth to the person, it will not give satisfaction, but if you give food, the recipient is perfectly satisfied". (Page 55).

In his work *Sure Ways for Success in Life and God-realisation* Swamiji stresses the necessity of memory culture and will-culture, concentration and virtue, self-control and eradication of vice—for success in secular as well as in spiritual life. He says: "Thoughts that easily upset your mind cannot do so now. You can turn out immense work quite smoothly. Your walk is graceful. Your speech is powerful. You are quite a changed man. There

is a glow in your cheeks and a peculiar charm in your smile. You are able to influence many now. Your friends notice a magnetic aura in your face". (Page 13). "Physical culture is equally important. You must have a beautiful symmetrical body". (Page 14).

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CHAPTER XV

Swami Sivananda's Advice to Men

One of the most essential and special teachings of Swami Sivananda to men is his emphasis on the need for Brahmacharya. It is essential in these days of unashamed self-indulgence and sex-obsession and use of contraceptives. He defines it as "freedom from lust in thought, word and deed". (*Philosophy of the Mind*, Gyana Surya Series No. 9, page 9). He says further : "See Mother Kali in all women. Cultivate sublime divine thoughts. Do Japa and meditation regularly. You will be established in Brahmacharya. Destroy the idea of woman as an object of enjoyment and substitute the idea that she is an object of worship and a manifestation of Mother Durga or Kali". (Page 10). In *Practice of Brahmacharya* (Divine Life Series, Vol IV, No. 4) he says : "You cannot have good health and spiritual life without Brahmacharya. It brings material progress and psychic advancement. Brahmacharya is the basis for eternal life. It is a substratum for a life in Atma. It is the only *key* to open the Sushumna and awaken the Kundalini". (Page 1).

Ahimsa and Satyam are stressed as much as Brahmacharya by Swamiji in his *Ahimsa-Satyam-Brahmacharya* (the Divine Life Series Vol VI, No. 9). In fact, Manu stresses all the five fundamental universal virtues viz., Ahimsa, Satyam, Asteya,

Saucha and Indriya Nigraha—अहिंसा सत्यमस्तेय शौचमिन्द्रियनिग्रह: । Swamiji gives the first place, however, to Brahmacharya. He says: "Ojas is the spiritual energy that is stored up in the brain. By sublime thoughts, meditation, Japa, worship and Pranayama, the sexual energy can be transformed into Ojas Shakti and be stored up in the brain. This energy can be utilised for divine contemplation and spiritual pursuits". (*Practice of Brahmacharya*, page 2).

In his pamphlet *Importance of Brahmacharya* he says: "Brahmacharya is the vow of celibacy in thought, word and deed, by which one attains Self-realisation or reaches Brahman.....It means control of not only the reproductive Indriya but also the control of all senses in thought, word and deed. The door to Nirvana or Perfection is complete Brahmacharya". (Page 2).

"Abstinance or continence is the corner-stone or foundation on which the pedestal of Moksha stands". (Page 4). "Passion will subside by protracted Japa and meditation and Chintan on Atma". (Page 31).

In *Practice of Brahmacharya* (The Practical Yoga Series No. 4) Swamiji says in his Foreword: "Without perfect Brahmacharya you cannot have substantial spiritual progress. There is no half-measure in the spiritual path. Control the body first. Then purify your thoughts through prayer, Japa, Kirtan, Vichara and meditation". In the Introduction he says, "This world is nothing but sex and ego. Ego is the chief thing. It is the basis.

The sex is hanging on the ego. If the ego is destroyed by Vichara or enquiry of 'Who am I ?' the sex idea takes to its heels by itself.....Sex and ego are the products of Avidya or nescience. Sensuality is inconsistent with wisdom and holiness". (Page vi). He says further : "It (Brahmacharya) gives inner strength and peace of mind. It invigorates the mind and the nerves. It helps to conserve the physical and mental energy. It augments memory, will-force and brain power. It bestows tremendous strength, vigour and vitality". (Page vii). Swamiji says further : "It is on mere attainment or establishment of Achara that you may be able to attain full age and eternal happiness". (Page 12). Patanjali says in his Yoga Sutras : "*Brahmacharya pratishthayam veerya labhah*". Swamiji says : "The sexual energy must be transformed into spiritual energy (Ojas Shakti) by the practice of Japa, prayer, meditation, study of religious books, Pranayama, Asanas etc. You must develop devotion and a burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodiless, desireless Atma. Only then will the sexual desire be annihilated". (Page 91). He quotes with full approval the words of Mahatma Gandhi who condemned the use of all contraceptives and commended Brahmacharya and said : "Attainment of Brahmacharya in the sense here means mastery over the Science of Life".

In regard to householders (men and women) he gives the following excellent advice :

"Get up at 4 A. M., and spend some time in Japa and meditation, common prayer, Sankirtan etc. Read one Sloka from Gita and explain the meaning to those assembled. This kind of joint Sadhana is more important than individual Sadhana.....Again in the night sit for Sankirtan, common prayer and common meditation.....

"Busy people should observe Mouna (silence) daily for at least one hour. On Sundays, observe Mouna for six hours. People will not disturb you when they come to know that you are regularly observing Mouna.....

"Charity is a great purifier. One-tenth of your income should be spent in charity regularly. The highest charity is the dissemination of knowledge and the consequent removal of ignorance which is the root cause of human sufferings.....

"If you want to retire into solitude for the practice of meditation, if you are a householder with spiritual thirst for intense Sadhana, you cannot all of a sudden sever your connection with your family people. Sudden severance of worldly ties and possessions my give you mental agony and induce shock on your family people. You will have to break the ties gradually. Stay aloof for a month or a week to begin with. Then gradually prolong the period. Then they will not feel the pangs of separation.

"Those who have fixed up their children in life, who have retired from service and those who

have no ties or attachment in the world can remain in seclusion for four or five years and practise meditation and Tapas for purification and Self-realisation. When the Tapas is over, when they have attained Self-knowledge, they should come out and share their knowledge and bliss with others. They should disseminate the knowledge of the Self through lectures.....

"It is, therefore, important that the householders should give proper care and attention to the temporal, ethical and spiritual education of their children. This is how the whole nation can be revived." (*Advice to Women*, pages 80, 81, 82).

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CHAPTER XVI

Swami Sivananda's Advice to Women

An equally essential and vital aspect of the special teachings of Swami Sivananda to women is his emphasis on feminine modesty and grace. In a letter to a girl aspirant he said : "Be modest. Modesty is an important attribute of the fair sex. Maintain the feminine grace. Do not develop manliness. Do not unsex yourself by imitating the women of the West. Become an ideal woman". He says further ; "The Hindu woman have been the custodians of the Hindu race.....The women are taught to regard chastity as their most priceless possession.....Religion is ingrained in the Hindu woman from her very childhood. Hindu women illumine and enliven the household through the glory of their purity. This is the secret of the endurance of the Hindu religion, civilisation and culture". (*Yoga in Daily Life*, pages 28, 29).

In the *Sangeeta Lila Yoga* Swamiji says in a poem to women :

"It is your duty
To serve your husband
With faith and devotion :
Husband is your Lord.

You are the backbone
of Hindu religion,
National strength and prosperity;
You illumine the home—
You are Griha Lakshmi,
You are the goddess af Beauty,
You are the queen of the house.

There is great work
In your home:
You really build
The future nation.

Train the children,
Mould them properly,
Make them good citizens:
This is your duty.

Do not give up
Womanly grace—
Your innate modesty;
Do not unsex yourself.

Do not claim
Equality with man:
This is a western idea.
You are already worshipped
As a mother in the house;
What more you want ?"

At the same time he stands up for the equality of man and woman and for reverence for womanhood, and shows how this truth is in no way negated by the scriptural injunction that a woman must treat her husband as her God. He says: "Woman is in no way inferior to man. The home is a co-operative organisation. It flourishes on the principle

fo division of the labour. They (women) are the mothers of the house. The extraordinary abilities and intellectual attainments and the magnetic personality of the modern women are a standing monument to their undoubted equality with men. The personal influence of women at home is essential to unify the various interests of the family. In the West the woman is the wife. In India the woman is the mother. Mother is worshipped. Mother is considered as the Goddess Lakshmi of the house". (*Yoga in Daily Life* pages 27, 28).

In *Advice to Women* (*1947*) Swamiji gives very valuable advice to women. He says : "Women are the backbone or bed-rock or the basis for sustaining religion and national strength and prosperity. The Hindu religion, the Hindu culture and civilization still survive, in spite of the many foreign invations when other civilizations have come and gone, on account of the purity of Hindu women". (Pages 3, 6). He says further ; "Woman in the West has opened a new chapter in her life. She vies with man in his field and tries to oust and replace him. There will be subversion of domestic discipline, family order and social decay. Children grow uneducated and neglected. The performance of domestic duties, the management of the household, the training of children, the economising of the family means—these are the woman's proper offices. India recognises the ideal of motherhood as the highest honour for a woman. On the whole, the ideal of

the womanhood in the West should not be our ideal, for then we shall not only be denaturalised but denationalised". (Pages 14 to 16).

In *Stree Dharma or Ideal Womanhood* Swami Sivananda has given us the highest ideals of Indian womanhood. He says in his Foreword; "In India religion is maintained by the ladies only. There is a peculiar religious instinct in them. They infuse the religious spirit in the males through their daily conduct and practical life. That house is really a heaven (Vaikuntha) where the husband and the wife lead and ideal divine life, singing Hari's name, repeating His Mantra, studying Ramayana, Bhagawata, controlling the Indriyas and serving the Bhaktas and Sannyasins". (Pages xi, xii). He says further in this book: "In olden days there were Brahmacharinis in India. They were Brahma-Vadinis too. They did not wish to lead the life of a Grihastha Dharma. They served the Rishis and sages in the hermitages and did spiritual Sadhana and Brahma Vichara. In Europe also there are many women who are celibates and have entirely dedicated their lives to a life of severe austerity, prayer and service to the public. In India, even at the present moment there are educated women who are leading the life of Brahmacharinis. They do not wish to marry. This is due to the force of good spiritual Samskaras of their previous births. They are doing excellent service to the society. They give education to the girls. They study religious books and practise regular meditation in the early morning and evening.

They do Kirtan. Sometimes they visit villages and distribute medicines free to the poor. Sometimes they visit the villagers and distribute medicines free to the poor. Such girls and women are really a blessing to India". (Pages xxvi—xxviii).

At the same time Swamiji exalts Pativrata Dharma also. (Pages 6, 7), But he says that even now there are cultured Sannyasinis in India (Page 77). When I read these lines there came to my mind the great utterance of Rajasekhara in his *Kavya Mimamsa* :

पुरुषवत् योषितोऽपि कंवयो भवेयुः ।
संस्कारो ह्यात्मनि समवैति न स्त्रैणं पौरुषं वा विभागमपेक्षते ।

"Women also, like men, can become poets. Intuition is in the soul and does not demand a masculine body or a feminine body."

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CHAPTER XVII

Swami Sivananda On Health and Success

Swami Sivananda's *Health and Long Life* is an invaluable mine of health ideas. Without physical health, spiritual discipline cannot be performed. In his Preface in this book, Swamiji says : "Build up the body through Nature's aids. Avail yourselves of the healing agencies of Nature—the sun, water, air, earth, steam, fasting, herbs etc. Observe the laws of eating, drinking sleeping, thinking and conducting oneself as laid down by the ancient Rishis and Sages. Live in tune with Nature. Use the herbs and greens.

"He who observes the rules of health and hygiene, who is moderate in eating, drinking and other things, who is regular in his prayer, Japa, meditation etc., who is free from jealously, pride and hatred, who observes Brahmacharya—is free from diseases. He is healthy and attains longevity.

"The Allopathic doctor stands ready with his syringe to inject in case of all diseases. There is too much drugging.....The whole system is cloged. Any injudicious treatment that is not in harmony with the nature aggravates the disease and causes lot of distress and troubles.....

"Every system has its own drawbacks or defects. But Naturopathy stands unrivalled, because Mother Nature acts as a kind and able physician here. No foreign matter is introduced in the system. Nature's agencies are utilised. Naturopathy is the divine system of treatment."

Swamiji's introductory poem on Health and Longevity is equally valuable :

"He who drinks buttermilk,
He who eats tomatoes and lemons,
He who walks three miles daily—
Is healthy and attains longevity.

He who is moderate in every thing,
He who basks in the sun,
He who takes cold bath—
Is healthy and attains longevity.

He who is ever busy,
He who talks a little,
He who drinks water in the early morning—
Is healthy and attains long life.

He who takes spinach or *palak*,
He who gets up when he is still hungry,
He who observes silence during eating—
Is healthy and attains long life.

He who fasts and meditates,
He who eats to live,
He who takes to Nature-Cure—
Is healthy and attains Immortality."

Chapter I deals with Nature Cure. Swamiji says in it: "Nature Cure is as old as the Vedas and this world. It is the oldest of all systems of health and healing. They (the Rishis) used water-cure, air-cure, herbal-cure, fast-cure, the sun-cure and the diet-cure. They suggested drinking cold or tepid water in the morning—*Ushapani* treatment—for the cure of constipation and other diseases. They taught Asanas and Pranayamas for the removal of various diseases. They used powerful herbs for the treatment of various ailments. They prescribed sun bath, gazing at the sun, Suryanamaskars, chanting of Surya Mantra for regaining energy, Tejas and Ojas. Sun bath increases the haemoglobin (iron) of the blood and replenishes vitamin D. Fasting is nature's greatest curative agent.....Expose the body to air as much as possible." (Pages 1, 2). He says further: "Most diseases are due to the so-called modern civilisation and artificial way of living. Go back to nature. You need not pay any fee to the doctors". (Page 4). He says further: "The juice of a small lemon, spinach, one or two tomatoes, a little fresh cocoanut, some grams soaked in water, green gram sprouts, half a seer of raw milk, two tea-spoonfuls of honey—can give you wonderful health, vigour, vitality and longevity". (Page 6).

In Chapters II and III Swamiji deals with "Radiant Health" and "Health and Hygiene". He says: "Sunshine, pure water, pure air, exercise, wholesome

and healthy diet and sound sleep or rest are the six fundamentals of life". (Page 20). "Take proper exercise. Stop smoking and drinking and bad habits. Avoid late rising, eat your meals at proper intervals, and, above everything, be regular in your exercises". (Page 21). The fact is that, as our bodies are composed of the elements, we must go back to these for replenishment and regeneration when need arises, just as we go to the Treasury or the Bank when we run short of money. Let us remember also the supreme place and function of a sound mind in a sound body while remembering also the place of a sound body in a sound mind. Let us remember also that both are needed for the practice of Dharma, leading through Artha and Kama or directly to Moksha. Kalidasa says well: शरीरमाद्यं खलु धर्मसाधनम्।

Modern medicine does not attach sufficient importance to mental calmness and righteousness. Dr. Hannemann says: "The root cause for all diseases is sin or passion. A greedy man who always thinks of money gets disease of the heart. An irritable man gets a constant headache. A greedy, miserly man full of worries gets, diabetes carbuncle, blood pressure or paralysis". Swamiji emphasises the value of milk. The necessity of the care of teeth is stressed by him. He says that chewing a few neem leaves or gargling with salt water in the morning and at night is very good for the teeth.

Chapter IV deals with diet and health. Chapter V deals with fruits and Chapter VI with

vegetables. He says well that God is the Master Architect who supervises the building of our bodies, the mason being Prana Shakti and his assistants being vitamins A to E. Vitamin A works chiefly on the eyes, the stomach, the intestines and the lungs. Vitamin B works on the brain, the nerves, the muscles and the tissues of the stomach and the bowels and the heart. Vitamin C works on the blood. Vitamin D works on the bones and on the teeth. Vitamin E is the antisterility vitamin. Proteins, mineral salts and Vitamins are tissue-builders while fats and carbohydrates are energy producers. If we take milk and green leafy vegetables and any staple grain and fruits, we get the needed proteins. Vitamins A to C are needed to help the proteins to build the tissues of the body. Rice, sago, wheat, flour, potatoes etc., are starches and sugar, honey etc., are sugars which contain sufficient carbohydrates. Fats and oils are necessary. Water is a very necessary part of our diet as 70% of our body and 90% of our blood consist of water. Dr. MacCarrison says that a balanced diet should consist of :

1. Proteins :
   60 to 70 grammes ... 240 to 280 calories.
2. Fats :
   50 to 60 grammes ... 450 to 540 calories.
3. Carbohydrates :
   360 to 450 grammes ... 1440 to 1800 calories.

   470 to 580 grammes ... 2130 to 2620 calories."

Mineral salts like calcium, sodium, potassium, iron, iodine, chlorine and phosphorous are needed to build up the human body. Milk is the richest source of calcium. Buttermilk, butter, nuts, *daals*, fruits, green leafy vegetables and soya beans have calcium and phosphorous and iron, in plenty. Unpolished rice has plenty of phosphorous in it. We must avoid animal food and overeating. Swamiji who is a doctor as well as a spiritual Guru gives us a detailed explanation of the food value of most of our cereals, fruits etc. He refers to the Rishi's Divine Drink and says: "This can be had only in Rishikesh. This is *Aqua Ganga Pure* (Pure Ganges Water). It is very refrigerating and purifying. It bestows salvation also. The water is sparkling, transparent like the crystal. It is extremely sweet. You cannot get such a drink anywhere in the world. It does not cost you anything. Glory to Mother Ganges!" He says: "Tomatoes are the richest of all the food in vitamins. They are rich in the vitamins A, B and C". (Page 142).

In Chapter VII Swamiji deals with hydropathy (water cure). He describes air bath, cold bath, shower bath, sea bath, sitz bath, hip bath, foot bath, steam bath, swimming etc. He says: "Cold water baths are nature's tonic for increasing the nerve-power and making the body immune against any sudden change of temperature and exposure". (Page 153).

Chapter VIII deals with Chromopathy or Colour Cure. He says: "The red, yellow and blue are

the most important and distinctive colours. The red and the yellow combined, form orange. Red and blue form purple. Yellow and blue form green". (Page 175). Articles of diet and water can be charged with red or blue or green or purple or yellow or orange light by placing them in the sun under suitable coloured glass for some hours. Swamiji says: "By this constipation is removed, digestion is improved, appetite is energised, blood is improved, nerves are toned and brain is stimulated—by the healing, toning and magnetising power of colour or solar force". Chapter IX deals with sun-cure (Heliotherapy). Suryanamasker and standing in the sunshine are very beneficial. Chapter X deals with fasting for health and cure. Chapter XI deals with herbal cure. Chapter XII deals with exercise for health. Henry Ford said once: "In spite of being a multimillionaire, life holds no joy for me. When I look at the humble labourers in my huge factory devouring tough and tasteless food with the greatest relish, I simply envy them. Then I wish that I could be a common labourer instead of the Automobile King".

The Indian System of physical culture is very effective and the Yoga Asanas and the Pranayamas are the most efficacious of all. Swamiji deals also with the method of Kaya Kalpa—rejuvenation—and says that spiritual Kaya Kalpa is more important than material Kaya Kalpa. The reduction of the number of breaths by the practice of Kumbhaka Pranayama is the best means of health and strength and

energy and longevity. Swamiji then deals with the effective treatment of specific diseases. For blood pressure he recommends fruit juices, fresh green vegetable salad, apple, cream, lime juice and also occasional fasting. In regard to constipation he discourages purgatives but recommends the occasional use of enema. But the best cure will result from sitz bath; drinking water, hot or cold, as the first thing in the morning and at bed time; drinking sufficient water during the course of the day; taking figs, prones, dates. guava, apples, grapes, bananas and oranges, and performing Bhujanga, Salabha, Dhanur, Mayura, Paschimottan and Sarwanga Asanas and also Nauli and Uddiyana. In regard to T. B., he recommends cocoanut water, orange juice, milk, cream, fruits, nuts, butter etc. In regard to diabetes, he advises the avoidance of sugar and starches and the use of the powder of the seeds of Jambul fruits. In regard to dyspepsia, he recommends the use of Papaya fruit and fasting once a week. In regard to piles he recommends the use of fruits and myrobolam (*hareetaki* or *kadukai*).

Finally he recommends sunlight cure for the eyes. He advises us to let the sun shine on our closed eyelids for 10 to 30 minutes at 7 A. M., and at 5 P. M., and also palming i. e., covering the eyes with the palms for 5 to 10 minutes without exercising pressure on the eyeballs. He says further that music has a therapeutic value. He says: "Kirtan destroys sins, purifies the heart

and brings the Kirtanist face to face with God. Kirtan is the best medicine and tonic when all other systems of medicine fail to cure a disease. Kirtan will work wonders". (Page 304).

In his pamphlet *First Aid to the Wounded* (Gyana Surya Series No. 7) Swamiji gives us valuable instructions in regard to the giving of first aid. He says further: "The natural resisting powers of the body must be strengthened by regular exercise, Pranayama, good nourishing food, cold bath and sun bath etc.....Is it not our imperative duty to keep this temple of God clean and pure internally and externally?" (Pages 14, 20).

In his *Family Doctor* Swamiji gives us valuable ideas drawn from his medical knowledge and spiritual experience about anatomy and physiology, health and hygiene, baths, dietetics, first aid, poisons, diseases and drugs. He says in it: "Endeavour to qualify yourself as your own doctor. Keep a small medicine chest. Serve your neighbours also. Serve the poor with Atma Bhav or Narayan Bhav. Here is a great field for service. This is the highest Yoga. Friends! Never lose this opportunity. Purify your heart through service of the sick and prepare yourself for the descent of the Divine Light. There is intense joy in serving the poor with free medicines. There is an immense happiness in relieving human sufferings.

What I regard as the most valuable lessons taught by Swamiji in regard to health, are the lessons

of Yoga Asana and Pranayama, for both men and women. He says in regard to diabetes mellitus that if we practise Paschimottan Asan, Uddiyana Bandha and Agni Sara Kriya for five minutes daily in the early morning, the pancreas will secrete natural insulin which will be more potent than the artificial insulin produced from the glands of animals. (*Yoga of Synthesis*, page 29). If we practise Asanas and Japa and if we keep up our ancient and traditional habits of cold water baths and simple and nutritious diet, we can have a long and healthy and happy life and fit ourselves for the highest spiritual disciplines which will fit us for God-realisation.

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CHAPTER XVIII

Swami Sivananda On Divine Life

What is the Divine Life which Swami Sivananda proclaims and which he seeks to protect and perfect as the Founder-President of Divine Life Society ? He says : "You can have permanent peace if you turn your mind from the objective universe and live in the Divine within your heart.

"You can be free from cares, worries, anxieties, fear, delusion, doubt, etc., only if you lead a Divine Life by getting *purity of heart and concentration of mind*" (*Thought Gems*, Gyana Surya Series No. 10, page 7). In *Divine Life* (The Divine Life Series, Vol I, No. 1) Swamiji says ; "Life is of two kinds viz., life in matter and life in Atman or Spirit or pure Consciousness. Biologists, physiologists and psychologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration etc. This kind of life is not everlasting. A life in the Atman or Pure Spirit alone can bring everlasting Peace, Infinite Bliss, Supreme Joy, Eternal Satisfaction and Immortality. This life is meant for Self-realisation. It (spiritual life) is actual living in Atma. Practice of compassion, charitable acts and kind services purify and soften the heart, turn the heart-lotus upward and prepare

the aspirant for the reception of Divine Light. May you enjoy deep abiding peace and perennial joy by leading an ideal Divine Life, discharging the duties of the world, singing His names with Sraddha or faith and devotion". (Pages 1, 2, 4 and 6).

Swamiji established the Divine Life Society in 1936 for the dissemination of spiritual knowledge—a Jnana Yajna. It has got over four hundred branches in India and abroad. Students are trained at Ananda Kutir, Rishikesh, in Yoga, Bhakti and Vedanta. Spiritual instructions are sent also through correspondence. The 'Divine Life Sadhana' is held for a week during Holy and Divali holidays. Many leaflets and booklets are printed and distributed free by the Society and its branches. The Society is conducting a monthly organ called the *Divine Life* which contains valuable articles on spiritual subjects. The annual subscription for the journal is Rs. 3/-. The Society runs also a Primary School, a Charitable Dispensary and an Annakshetra where free food is given to the Sadhus and the pilgrims and the poor. Any person who practises Ahimsa, Satyam and Brahmacharya to the best of his ability can become a member of the Society on payment of an annual membership fee of Rs. 2/- per annum. An admission fee of Rs. 5/- must be paid by every new member, and on such payment he would be sent the Sadhana set. Voluntary donations are received from the public for furthering the work of the Society. On the 8th of September every year the birthday of

the Founder is celebrated at the headquarters and at all the branches of the Society. I had the rare privilege and pleasure of presiding at the Provincial Conference convened by the Society at Villupuram a few years ago.

I may affirm here that the Society was founded and has been working with catholic and non-sectarian and universal aims. It seeks to stimulate the best in each religion and sublimate it, and to spread and intensify the spiritual life in the world. It lays great stress on the practical side of Sadhana. It expounds the Yoga of Synthesis in a rational and scientific manner. It affirms that anyone can attain the goal of life by a systematic course of daily spiritual practices. It prescribes a new and efficacious method of combination of all the important items of Yoga Sadhana.

Its aims and objects are: to disseminate the spiritual knowledge through (a) the publication and free distribution of books, pamphlets and magazines dealing with ancient Hindu philosophy, religion and medicine; (b) by propageting Hari Nama and by holding and arranging Hari Sankirtans; (c) by spreading the teachings of ancient Rishis, sages, saints, prophets and Yogins; and (d) by establishing Training Centres or Societies for (i) the physical regeneration of the youths through Hatha Yoga, Brahmacharya, Ashtanga Yoga etc., (ii) for developing Viswa Prem (universal brotherhood), (iii) rendering selfless service to the sick,

the poor and the Mahatmas and Bhaktas, (iv) for spiritualizing the masses by holding Kathas, Sat-sang and discourses, (v) organising spiritual conferences at important places of the provinces and holding annual celebrations, (vi) opening libraries with religious books and periodicals for the benefit of the public, (vii) to help the deserving students by granting scholarships for the continuation of their studies and religious and spiritual training, and (viii) to establish dispensaries or any other like institution for providing free medical aid and free medicines for especially the poor and the public in general.

The Divine Life Society has a Ladies' Section also. There are some branches in India and abroad that carry on the work for ladies alone, organized and managed by the ladies. Ladies can attend the Sadhana Week during the Holy and Diwali holidays.

Swamiji has also opened the Prem Section of the Divine Life Society whose aims are to cultivate Divine Prem or Vishwaprem and to hold Nam Sankirtan everywhere, and the Vedantic Section to disseminate Gyana Yoga and to hold annual Vedantic conferences at important places.

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CHAPTER XIX

Swami Sivananda On Life After Death

In his valuable book *What Becomes to the Soul After Death* Swami Sivananda gives us the essential truths of our post-mortem existence. In Chapter I he says: "Death does not end your personality and self-consciousness. It merely opens the door to a higher form of life. Death is only the gateway to a fuller life". (Page 1). In Chapter II he describes the soul's journey after death. He says: "The passage of the self from the body varies according to the number of good actions done by the Jiva and the knowledge gained by him. If he has a store of virtuous deeds and a relative knowledge, that would take him to the Sun. In such cases the self leaves the body through the eyes. It leaves through the head if he is entitled to the world of Hiranyagarbha. It leaves through other passages according to its past work and knowledge". (Page 31). He says further: When the individual self departs for the next world, the vital force or Prana also departs. When Prana departs, all the other organs too depart". (Page 31). Another valuable idea is stated thus by Swamiji:

"The self journeying to the next world is followed by the knowledge of all sorts. It has the

full knowledge of both the works enjoined and prohibited. It carries the impressions of experiences regarding every action that it performed in the past incarnations. These impressions play an active part in moulding the character of the Jiva in the next birth. His fresh actions in the next birth are motivated by the impressions of actions of the past life. The senses attain skill in performing certain works even without much practice in this life. This is observed generally that some are very skilful in painting. They can excel the best painters even without any practice. There are others who cannot do the same work even after much practice. All this is due to the revival or non-revival of the past impressions". (Page 32). Two other very vital truths taught by Swamiji should be borne in mind by us :

"Knowledge, work and past experiences are the three factors in deciding the future birth of an individual. One should, therefore, cultivate virtues and perform good actions so that he may attain a desirable and agreeable body with desirable enjoyments.

"The organs are all-pervading and all-comprising. Their limitation in the sphere of the body and the elements is due to the work, knowledge and past experiences of men. Therefore, although the organs are naturally all-pervading and infinite, since the new body is made in accordance with the person's work, knowledge and past impressions, the functions

of the organs also contract or expand accordingly". Pages 32, 33).

The scriptures declare : विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥

Swamiji then refers to the Uttara Marga or Deva Yana or Archiradi Marga by which the devotee goes to Brahma Loka and the Dakshina Marga or Pitru Yana or Dhoomadi Marga by which the doers of sacrifices and charitable works go to the Chandra Loka. There is no return from Brahma Loka to this world but there is return from Chandra Loka to this world.

Swamiji then refers to the views of Egyptian religion and Zoroastrianism, Hebruism, Christianity and Islam about Resurrection and the Day of Judgment.

He distinguishes clearly between personality which expresses itself through the physical body and *individuality* which is the sense of 'I-ness' and is continuous and which is ulimately merged in the Para Brahman or the Supreme Self in Nirvikalpa Samadhi. (Pages 53, 56).

He then discusses and demonstrates the truth of the doctrines of Karma and reincarnation and transmigration of soul. He refers to Santi Devi's vivid description of her past lives (page 65), and other instances (pages 81, 82, 84, 85, 129, 174 to 178). This doctrine also rationally explains the inequalities which we see in the world. On the other hand the Biblical doctrine of original sin

cannot be correct, and is contrary to our inherent sense of justice. We can recollect our past lives by means of Raja Yoga Samyama (Page 70). Swamiji refers to the instance of Kamalesh Kumari Devi *alias* Gita Moorti who was born on 12th December 1939 and began preaching Gita at the age of two and half years only.

Swamiji refers in Chapter VI to several Lokas or planes viz., Preta Loka where the disembodied soul has hunger and thirst and can and must be appeased by Sraaddha which helps it to free itself and pass on to Swarga Loka or Heaven, Pitru Loka or Chandra Loka, Naraka (hell), Asurya Loka (chaos and darkness), Yama Loka, Indra Loka, Varuna Loka, Kuvera Loka, Go Loka, Brahma Loka. Vaikuntha Loka and Kailasa. He points out that there is no such thing as Eternal damnation or hellfire for the sinners. There is a Yatana Sareera for undergoing sufferings in hell but our sojourn in hell ends when the fruits of our sins are borne. Swamiji refers also to our Loka (Bhoo or Earth), astral plane (Bhuwar Loka), heaven (Swarga Loka), Maha Loka, Jana Loka, Tapa Loka and Satya Loka (Brahma Loka). He says: "The various lights interpenetrate in a room. Even so, the Lokas interpenetrate. Each plane has its own matter of an appropriate degree of density which interpenetrates the matter of the plane next below it. When you pass from one plane to another you do not move in space. You simply change your consciousness. You change

your focus of consciousness.....In the dreaming state your astral body functions. In the deep sleep state your causal body functions. Even so in the astral plane your astral body operates; in the mental plane your mental body operates; in the Brahma Loka the causal body functions. Heaven is here. Brahma Loka is here.....In the physical plane one gets knowledge of objects through the five Jnana-Indriyas or organs of knowledge viz., ear, skin, eyes, tongue and nose. In the mental plane or heaven he does not hear, see, and feel by separate and finite organs. He gets Divya Chakshus or divine eye—an extraordinary new power or faculty. He can hear, see, feel and know everything of an object instantaneously through this new mental eye.....In the mind all the powers of the senses are blended. Mind is a mixture or a compound of all the organs. It can hear, see, taste, smell and feel. One can get everything by mere Sankalpa or willing. If he thinks of a celestial car, it is there before him at once. If he thinks of a place, he is there immediately. If he thinks of a person, he is before him at once. There is no distance for him. He reads the thoughts of others. Hence questions and answers are not necessary in the mental plane. The interchange of ideas is very quick. He can know the past and the future also He is endowed with clairvoyance and clairaudience. He can simultaneously manifest himself in various forms." (Pages 124 to 126)

Swamiji says further that devotees reach Brahma Loka and attain Karma Mukti i.e., they merge in Para Brahman when Brahma does so. He says : "Brahma Loka becomes Vaikuntha or appears as Vaikuntha for a devotee of Lord Hari. It becomes Kailasa or Siva Loka or appears as Siva Loka for a devotee of Lord Siva. It is the Bhav that works". (Page 127).

About the interval between death and rebirth, Swamiji says ; "There is no definite period of time in this matter. The main two factors decide the issue viz., the nature of the individual Karma and the last impression before death.

Swamiji then proceeds to deal with the scientific experiments carried on by the Psychical Research Society about the problem of life after death. He then discusses the importance of the Sraaddha ceremony and shows the value of prayer and Kirtan for the dead, as the same will ease his mind and also help him in his future existence. Finally he shows how by Gyana Yoga, Bhakti Yoga, Raja Yoga, Hatha Yoga and Karma Yoga we conquer death.

Bibliography

1. *What Becomes to the Soul after Death ?*

CHAPTER XX

Swami Sivananda's Poems, Songs, Plays and Stories

1. Poems, Songs and Stories

Swami Sivananda's poems, songs, plays and stories are numerous and excellent. They were not written as pure poetry or song or drama but were written to give an additional element of memorable charm to what would otherwise be an abstract exposition of spiritual varieties. They must not be compared with the poems of Tagore and others who were primarily and essentially poets. I can make only a brief reference to them in this work.

In *Philosophy in Humour* Swamiji gives simple and humourous expositions of recundite spiritual truths. He says about Maya :

"You make a firm resolve
When you are in the burial ground—
'I will lead a virtuous life', 'I will worship God' ;
You forget it as soon as you reach home :
This is Maya.

"Whenever you are in distress,
You think of renouncing the world ;
As soon as the trouble is over,
This world is all joy for you :
This is Maya.

"You know that this body is impure and inert,
Yet you adorn it and worship it :
You take it as the pure Self ;
This is Maya.

"Renounce lust and money,
There is no world for you :
You will conquer Maya,
You will attain Immortality."

(Pages 3 to 5).

In "Daya Krishna and Danaveer Ram" (a poem in the *Divine Life* magazine Vol. V) Swamiji has a terrific sardonic fling at corrupt officers, cheating merchants, hardhearted doctors, dishonest engineers and others, and yet he is kind hearted enough to say that we should reform and reclaim them as there is hope even for them. In the story of *Ade Vada* he shows humourously what power resides in words. In *Spiritual Smoking* he asks us to inhale the idea that 'I am Brahman—I am the Immortal Self'. He says with a mordant wit : "There are people who spend Rs. 500/- per month on smoking only ! Yet they move about preaching economy to the masses". He says also with a lambent and charming humour : "The smoke that is sent as a puff delightfully with twisted lips in a fashionable manner vanishes in a moment. Where has it gone ? It is not lost altogether. It has assumed a subtle form. You cannot see it by the physical eyes. But it does exist. It pervades all round you. You can behold it by some other means. This reminds you that the Lord is all-pervading and exists in this world like the invisible, subtle smoke and you can see him through the eye of intuition in Nirvikalpa Samadhi or superconscious state". He asks : "But you are a slave to tobacco, tea, coffee, women,

wealth, children, the employer, lust, anger, greed, petty-mindedness, jealousy and a host of other ailments. Is not freedom your birthright ? Real freedom is the freedom from all the above evil traits. Real freedom is the attainment of Atma Gyan. Smoking is a mere habit. It is a vile imitation. It is not at all a necessity. It is a luxury. Can a slave of tobacco accomplish glorious tasks in this world when he has not the will-power and strength to overcome even this little habit ?" (Pages 14 to 20).

The next humourous philosophical essay on *Dosai Sangam* is in the spirit of Charles Lamb's dissertation on *Roast Pig* and full of sparkling humour. It is about the invention of *Dosai*, *Iddali* etc., by one Ramakrishna Iyer of Madura in 400 B. C. Swamiji says ; "O man ! Enough, enough of this *Dosai* of rice paste and black gram paste. You have taken this in abundance. Now taste the celestial *Dosai* of Samadhi, the Divine *Dosai* of Brahma Jnana, the Yogic *Dosai* of Asamprajnata Samadhi". (Page 95). The essay on *Philosophy of Beard* is equally naive and charming. Swamiji says : "Beard gives a personality to those who lack in personality. Some keep beard to save money. They need not pay anything to the barber. Some keep beard to command respect and get money. There should be at least some gray hairs in the middle or in some corner of the beard. Only then will the beard show some sign of wisdom. Some Sannyasins and Sadhus are very much attached to their beard. It is their be all and end all. You will have to apply oil and

soap to the beard daily and comb it very often. Further, there is great trouble and difficulty when you take your food. Great portion of curd and *daal* stick to your moustache and beard. Time is wasted in cleaning them again and again". Then follows Swamiji's advice : "In this evanescent world there is nothing but sex ego. Root yourself in the unchanging noumenon or the Eternal, which is bodiless and sexless, and be ever happy". The book contains four poems on "Pseudo-Vedantin", "Impotent Vedantin", "Lip-Vedantin" and "Real Vedantin."

"He repeats Sivoham, Sivoham,
When he sees the householders,
And closes his eyes
And sits on Padmasan."

(*Pseudo-Vedantin*)

"He is an impotent Vedantin
Who always complains of Vikshep,
Who is easily upset
When he sees a big crowd,
When he lives in the bustle
Of a big city,
When he beholds a bevy of ladies.

"He is an impotent Vedantin
And a pseudo-Vedantin too
Who smiles and says
When a house is on fire :
'Everything is unreal,
The world is Lila—
This is also my Lila',
But who is not helping a bit
In the extinction of fire."

(*Impotent Vedantin*)

"He talks much on Vedanta,
He is fond of tall talks,
He gossips and poses,
He is fond of Vedantins ;
He will catch fish in the Ganges
To satisfy his palate,
And say '*Nainam Chhindanti Sastrani*—
Swords would not pierce the Soul."

(*Lip-Vedantin*)

The poem on "Real Vedantin" is worth quoting in full as Swamiji is Vedanta personified :

"He is a real sage,
He is full of wisdom,
He is silent and peaceful,
He is radiant and joyful.

"He never asks anything,
He gives and gives,
He transforms others,
He elevates and inspires.

"He is a veritable God on earth,
He is humble and simple,
In his mere presence
All doubts are cleared.

"He is free from anger and egoism,
He teaches through silence,
He is one with all,
He beholds the Self everywhere.

"He is full of mercy,
He bears insult and injury,
He is truthful and cordial,
He is above body-consciousness."

(Pages 30 to 37).

Another biting sarcasm is seen in "*Divine Injection, S. B.-40*". This injection will cure us of our evil nature.

"Stand in the market place and admit your faults openly. Allow a scavenger to shoe you with his old shoe 40 times. This is the best method to correct and improve yourself. This is the most potent injection to cure the disease of ego instantaneously. Injection *S. B.-40* means shoe beating 40 times." When I read this essay there came to my mind the haunting self-abasing incident of the man who wore the scarlet letter 'A' (adulterer) on his shirt in Nathaniel Howthorne's *Scarlet Letter*. In "Spiritual Lumbago" Swamiji says: "Spiritual lumbago is due to pride of learning; capacity in Yoga, Vedanta etc., acquisition of some Yoga powers etc. *This sort of Lumbago is found in dry Pandits, dry intellectuals and rich people and big officers too.* They also cannot bend their neck and body. They cannot do full prostration to anybody or to the Lord in the temples also. They think that they are the Lord themselve. The best injections to cure this lumbago are *B. F.* (Bank Failure) and *I. D.* (Incurable Disease). These two injections will open their eyes and soften their stiff muscles of their hip and neck Divine injection *S. B.-40* is more powerful than *B. F.* and *I. D.* Please try this once. It will effect instantaneous cure. It is a specific cure indeed." (Pages 40,41). I feel particularly charmed by the story, *Knowledge of the Lad*, which reminds me of the famous Adwaitic verse :

मृगतृष्णाम्भसिस्नातः खपुष्पधृतशेखरः ।
एष वन्ध्यासुतो याति शशशृङ्गधनुर्धरः ॥

[That son of a baren woman goes : after bathing in the mirage and wearing the sky flowers with a hare-horn bow in his hand.]

The story refers to Mr. Noman who is the Proprietor of Noman's Press which has a capital of zero crores of rupees and who is the publishers of 000,000,000 pages of valuable publications ! The story *Knowledge of a Child* is another fine allegorical fantacy. In *Best Cement* Swamiji refers to new spiritual cement, the ingredients of which are Rati, Prem and Mahabhav and which can cement the broken hearts. What a fascinating idea charmingly expressed ! The poem *Boy Becomes a Girl, Moustache Lady, Test-tube Baby* and *Spiritual Shaving*, and the essay on *Chandrabhaga and Monkey, The Glory of a Laddu* and the *Secret of Bada* are interesting though they do not come up to the above level. But the poem, *A Complaint to Brahma* is very interesting as it lets us have a peep into Swamiji's heart. In it he says :

"O Omniscient Lord,
O Omnipotent Iswara,
Salutations unto Thee.
I have a small complaint
Against thee ;
Hear me patiently my Lord.

"You already know
About the works at Ananda Kutir ;
Young aspirants full of vigour
Work very hard indeed—
There are still arrears of work ;
I will have night shifts also,
But yet the hours in a day
Are not sufficient.

"24' ! this is too little ;
Make it '48' now.
Why have you not done this
In the beginning,
When Nada-Bindu vibrated ?
This is my strong and just complaint."

In the poem *This is Maya,* Swamiji says ;

"Maya intoxicates, veils
And clouds the understanding ;
She hides the real,
And makes the unreal
Appear as real."

Swamiji's *Philosophy of Shirt and Hat* reminds us of Corlyl's sartorial philosophy in *Sartor Resartus.* Nambiar presented a military shirt to Swamiji. Swamiji put it on and gave a military salute to the inmates and said : "A military shirt makes a man military minded. It induces him to fight. Every object has its own association. A rosary makes you remember God". Some visitor forgot to take his hat. He left it in the dining hall. Swamiji put it on his head and saluted the inmates by raising the hat. He then put it on the table and said : "O Hat ! Maker of *babus* and gentlemen ! Instiller of Pride and vanity in the people ! Salutations unto

thee. O Hat ! Continue thy work vigorously and delude the pitiable Jivas. You cannot do that much in India now. The National Government has come into power. Now almost every one go with ordinary clothes in the Secretariat. Goodbye, Hat ! Again salutations, as you are the child of my Mother Maya."

In the essay on *Equal Vision* he says : "Equal vision is with reference to the one common consciousness or Atma or the Immortal Soul in all beings.....Body is mistaken for Atma. Licentiousness is practised in the name of Vedantic equal vision by the people of small understanding. You can have Bhavana Adwaitam. You cannot have Kriya Adwaitam. If there are three seers of milk and if there are twenty inmates in an Ashram, three seers should be given to the six sick persons only". In *Gadapparai or Durmat Maya*, Swamiji defends the repetitions found in his books. He says : "Repetition gives strength. The ideas are firmly grounded in the mind. It is beneficial for the intelligent and dull-witted persons also. The Rishis of yore who brought forth the Upanishads have also repeated the same sentence many a time. Uddalaka repeated *Tat Twam Asi* nine times in order to drive into Swetaketu the highest Truth."

Sangeeta Ramayana and *Sangeeta Krishna Leela* (Gyana Surya Series No. 15 and 17) contain the Ramayana and the Bhagawata in the form of English songs, the former one with the refrain—

Jaya Jaya Ram, Sita Ram and the latter with the refrain—Jaya Jaya Shyam, Radhe Shyam. In *Sangeeta Lila Yoga* (1944) we find the above songs as also the "Sangeeta Upanishads" and "Sangeeta Leela Yoga". The "Sangeeta Upanishads" contains the Vedanta Vakyas with the refrain—Om Om Om. The "Sangeeta Leela Yoga" contains songs on Vairagya and Worldly Life, Sadhana, Important Instructions, Resolves, God Exists, Karma Yoga, Bhakti Yoga, Japa Yoga, Sankirtan Yoga, Raja Yoga, Thought Power, Vedanta Philosophy, Meditation, Health and Long Life, Yogic Garden, Women, Duty, Students, Hanuman, Brahma Sutras and Tapas with the refrain—Sitaram, Radhe Shyam. *Sangeeta Bhagawat* contains the gist of Sri Krishna's teachings to Uddhava in Skanda XI of *Srimad Bhagawata*. It is in the form of poems with the refrain—Jaya Jaya Shyam, Radhe Shyam. Swamiji says: "Bhagawatam contains the easiest, surest, quickest and safest path to attain God-realisation".

In Swamiji's *Inspiring Songs and Kirtans* (*1943*) he say: "Sankirtan Yoga is the easiest, surest, quickest and safest path to attain God-realisation. The whole Indian philosophy is given in this book in the form of songs in charming tunes". It contains two Tamil songs, some Hindi songs and many English songs. It contains songs on Stuti, Dhwanis, Bhakti Sadhana, Devotion, Practical Sadhana, Yoga Practice, Vedantic Sadhana, Vedanta Philosophy, Upanishadic Lore and Inspiring Dhwanis. In Swamiji's *Philosophy and Yoga in*

Poems we find various prayers and also poems in English on Yoga, Bhakti, Sadhana and philosophy as well as poems on miscellaneous topics. He says herein :

"Death is casting off the physical sheath ;
It is like deep sleep.
Birth is like waking from sleep ;
Be not afraid of death, O Ram !"

(Page 49)

The poem *Charkha* says in an allegorical vein :

"Turn the Charkha of mind—
This mysterious Charkha of six poles :
Likes and dislikes, virtue and vice,
Pleasure and pain.

"Remove the seeds of desire,
Do this cardling with vigilance,
Spin the thread of discrimination,
Weave the cloth of Gyana :
Weave it with joy and glee,
And enjoy the bliss of Moksha."

(Page 87)

In the poem on *Pralaya* he says :

"Dissolve the body in the earth,
Dissolve the speech in the mind,
Dissolve the mind in the Self,
Enjoy the bliss of the Eternal."

(Page 108)

In the poem on *Samadhi* he says :

"Samadhi is blissful union—
The Jiva unites with Brahman ;
The third eye is opened,
The Indriyas are restrained,
The bubbling mind is stilled,
Names and forms vanish ;
Brahman alone shines."

(Page 120)

In his beautiful poem on *What is Woman?* He says :

"Woman is Chaitanya Maya,
She is the child of Adi Shakti,
She holds the key of this world,
She controls the destiny of children.

"She is your first teacher,
She is your visible God,
She is an emblem of beauty,
She is full of sweetness.

"Without her the house is a void,
Without her, man is helpless
Without her the world loses all charms,
Without her there is no creation."

(Page 39)

In the poem on *Mother India* he says :

"O Sweet India !
The land of Rishis and Sages,
The land that has produced
Sankara, hail ! hail !"

(Page 146)

In the poem to *Hoary Himalayas* he says in plaintive pleading tone :

"Do not allow me to enter the plains,
Let me have a plunge in the Ganges,
Let me abide in thee for ever,
Grant me thy grace—this favour ;
Salutations unto thee again and again."
(Page 152)

In the poem to Rishikesh he says :

"Dive deep in the heart, O Siva !
Take a bath in the Sushumna,
Drink the nectar of Wisdom-Ganges,
Dwell in blissful union with Hrishikesha."
(Page 163)

In the beautiful poem on *Ananda Kutir* he says about his abode and himself thus :

"Ananda Kutir is the abode of bliss,
Ganges flows in its front ;
It is the beauty spot,
The scenery is most picturesque.

"Siva guides and directs,
Helps, serves and sings,
Reviews and clears doubts,
Corresponds and shows the Path."
(Page 167)

Such is the Ananda Kutir in Rishikesh in the Himalayas in India ! I shall quote one beautiful poem on Nature study :

"Sun brings the message
That the Lord is Self-luminous ;
The blue sky reminds you
Of Ghanashyam, the Lord of Brindawan.

Ocean reveals to you
That the Brahman is infinite;
Ether speaks to you
That Atma is all-pervading.

The flower brings the message,
That the Lord is omnipotent;
The seed talks to you
That God is the source for everything.

Ganges murmurs to you
That the Lord is ever pure,
That His name is Om or Brahman,
That you can realise Him by chanting Om.

God is in everything,
The world is His manifestation;
Nature is His Shakti or Power,
Sun and flowers are His Vibhutis."

(Page 141)

In *Vedantic Pearls* (*1946*) we have poems on Vedantic topics. The first poem is one to *Mother India* (a National Anthem). The refrain is :

"*Akhanda Ram Ram, Ananda Ram Ram*
Adwaita Ram Ram,
Chidghana Ram Ram, Chinmaya Ram Ram,
Chidrupa Ram Ram Ram."

There is also a cradle song with the well known Tamil refrain :

Araro, Araro, Araro, Araro,
Araro, Araro, Araro, Araro.

A Vedantic song says :

"Deho Naham, Jivo Naham, Brahmaivaham,
Paramatmoham, Paripoornoham, Sivaivaham,
Brahmaivaham, Brahmaivaham, Brahmaivaham,
Sivaivaham, Sivaivaham, Sivaivaham,
Hamsah Soham, Soham Hamsah, Hamsah Soham,
Soham Hamsah,
Chidananda Rupah Sivoham, Sivoham."

To the Mind (Gyana Surya Series No. 26, 1947) contains beautiful poems describing the mind's life-history with its abode, friends, enemies, secrets, blunders, weaknesses, powers etc.

"You are Atma Shakti,
You are Manomaya Kosha,
You are like a mirror :
Brahman is reflected in you."
(Page 1)

"Light the jewelled lamp of the mind,
Let it flash its lustre day and night."
(Page 28)

Wisdom Sparks (The Sivananda Diamond Jubilee Series No. 24) contains some previously published and many new poems as well. These refer to Vedanta, Yoga, Spiritual Instructions, Philosophy in Humour, Bhakti Rasamritam, Hindu Culture, Health and Long Life, Philosophy, Upanishadic Wisdom, Yoga, Vedanta Garland, Philosophy of

Numbers, Hail Heroes and Supreme Abode. In the poem on Vedanta Swamiji says :

"Vedanta is both Relative
And Absolute too ;
Gaudapada propounded Absoluteness,
But Sankara explained both.

"In Relative Vedanta
Exist the thirty-nine principles,
But in Absolute Vedanta
There is nothing but Brahman."

(Page 8)

"This Maya Tree is rooted in Brahman :
Karma is its seed,
Egoism is its root,
Vasanas are its leaves."

(Page 13)

"All religions are one,
Religion has many doors,
Religion shows the way to God ;
The source for religion is God."

(Page 95)

"O Hidden Love Supreme.
Thou art enthroned in my heart,
Love and Bliss are one,
Prem becomes Ananda."

(Page 131)

One more beautiful poem to *Ananda Kutir* (*Sunlight Scene*) is very charming and worth quoting.

"The blue waters of the Ganges
Sparkle and glitter ;
The cresent moon is shining,
The horizon is tinged with colours—
The light of the setting sun
Gives a golden colouring
To the peaks of the Himalayas—
The beauty is indescribable."

(Page 170)

Bhakti Rasamritam (Life Divine Pocket Edition Series No. 4) contains devotional poems on Bhakti Marga, Bhava in Bhakti, Navavidha Bhakti, Feeling of Separation, Prayer to Krishna, Prayer to Hari, Pure Bhakti, Ninda Stuti and Rambles in Bhakti. Here are a few gems :

"Consider your house
As a temple of the Lord
Or Brindavan or Ayodhya,
And your wife, children and others
The holy company of Bhaktas."

(Page 2)

"Have any kind of Bhav
That suits your temperament."

(Page 8)

"My eyes ache for thy vision ;
I am restless, O Lord !
My heart-ache will cease
Only after meeting Thee".

(Page 25)

"She (Radha) is an embodiment
Of Sri Krishna Prem."

(Page 36)

"I worship Thee
With the flowers of Love,
I wash Thy lotus feet
With the tears of Prem ;
I light the lamp of devotion
To adore Thee."

(Page 52)

Pushpanjali consists of poems to the Almighty, Self-surrender and God's Grace, Separation from the Lord, Vedantic Truths, Realisation of Truth, etc. Swamiji says in beautiful and holy words in the Foreword : "The ineffable indication of a self-conquered man is *an unbroken sweetness of conduct.* This is the sign of wisdom. This is the practical proof of the possession of Truth. This must be your ideal". Here are a few gems :

"Descend into me in all Thy divine glory,
Fill my mind with Thy light,
Make my will an instrument of Thy work,
Fill my whole being with Thy joy.

"Speak through my mouth,
Work through my hands,
Give me the supreme peace
That passeth all understanding.
Hail, Father ! hail, O Primal Being !
Thus sayeth Sivananda."

(Page 1)

"O Lord, if Thou art the Sun,
I am Thy ray ;
If thou art the ocean,
I am the drop ;

"If Thou art the lotus,
I am the petal;
If Thou art the Tree,
I am the leaf."

(Page 2)

"You ordered me to do Kirtan
And to disseminate Kirtan Bhakti;
I came before Thy presence O Lord
As a Sankirtanist.

"I sing Mahamantra daily,
I know Thou taketh pleasure
In my singing;
I touch Thy lotus feet
Through the sound-wave of my Kirtan."

(Page 4)

"Meditation is my churning rod,
This body is my churning pot,
Om is my churning rope,
Atman is the butter:
So sayeth Sivananda."

(Page 44)

"This Tree is a mysterious tree
With roots above
And branches below.
It has no bark,
Its sap is Ananda Rasa."

(Page 48)

"O Fool! What are you doing in the room?
Why have you shut the doors?
See God everywhere;
He is not within your Trikute alone.
Can you meditate for 24 hours?"

(Page 80)

"Hear the music of the meeting
Of the soul with Soul.
It is the Divine Music—
Thrilling and soul-stirring ;
It is the music
That transcends Rag-ragini ;
It is the music
That gives rapturous ecstasy.
The light of the music
Illumines the world"

(Page 82)

"Siva dances within the heart—
The inner crematorium,
Where the Vasanas are burnt.
Join His sweet dance,
And immerse in Siva's ocean of Bliss :
Thus sayeth Sivananda."

(Page 123)

2. Plays

Passion and Anger is an one-act play by Swamiji. In Scene I, Kama (passion) and Krodha (anger) boast about their power. In Scene, 2 they approach Krishna Rao, Prem Chaitanya and Professor Subramaniam for arbitration. They also confess that though they could control passion, they could not control anger. In the third scene Swami Gyanananda of Uttara Kasi teaches how anger could be overcome by various methods beginning with drinking a cup of cold water to going up to Japa and Bhakti, Pranayama and Vichara and Dhyana.

Bhagawad Gita is another one-act play. In it Karma Yoga, Bhakti Yoga, Raja Yoga and Gyana

Yoga are described in the form of dialogue between Krishna and Arjuna. *Saint Alavandar* (*1947*) is a play in three acts. In Act I, Scene 1, King Veeramani hears the Sankirtana of Ram Das. In Scene 2, the Court Pandit Kolahala sends his agent Sankara Sastry to collect the tribute due from one Bhashyacharya. The boy Yamuna tells him that the tribute would not be paid. In Scene 3 the boy defeats Kolahala in debate. He is made the rular of one half of the Pandya Kingdom. In Act II, Scene 1, King Alavandar feels the emptiness of the mundane life. In Act II, Scene 2, Manakkal Nambi tells him about the treasure left by the latters's grandfather Nathamuni. Alavandar goes with him in quest of the treasure. In Act III, Scene 1, Nambi teaches him the Gita. In Act II, Scene 2, Nambi shows Sri Ranganatha as the treasure. Alavandar attains divine ecstasy and resolves to live a life dedicated to the Lord and his devotees.

Divine Life is a drama in four acts. The story in it is as follows: Mohini asks her husband Sangsarinath to take her to the Kumbha Mela at Haridwar. The devotees, Haridasi and her husband Maanjeet Singh also go thither. Mayavati and Sundaridas who have no faith at all go there for fun. A naturalist, a social worker and a Karma Yogi also go there. At the discussion about the Sadhus, some of the persons denounce them. But Sadguru restores the faith in the Sadhus. In Act IV, Pandit Chandrasekharji speaks at the Hindu Dharmoddharini Sabha. Some persons interrupt him.

and a scuffle ensues. Gyanananda and Sevaram take them to Swami Sadguru who then co-ordinates all the Yogas and shows the way to God-realisation. He says: "Mere ethical perfection and social service without love for God will not be sufficient for the evolution of the human race. It will bring only one sided development. Without devotion to the Lord, which ultimately culminates in Gyana, man will not become perfect. The head, heart and the hand should be equally developed by an assimilation of the Gyana, Bhakti and Karma Yogas." (Page 40). The play ends with a prayer for world Peace.

Brahmacharya (*1945*) is a drama in four acts. In Act I, Scene 1, Kama (passion) is informed by his wife that King Reason, assisted by Viveka, Brahmacharya and others is preparing to destroy him. In Act I, Scene 1, Viveka and Brahmacharya prepare for the fight. In Act II, Scene 2, Vichara, the Prime Minister of God, gives advice to Brahmacharya. In Act III, Scenes 1 and 2 Brahmacharya and his friends prepare for the battle. In Act IV, Scene 1, Passion is routed out. In Act IV, Scene 2, Brahmacharya informs King Reason about the victory. In Act IV, Scene 3, Passion is nursed back by his mother Maha Maya. In Act IV, Scene 4, Reason and Brahmacharya attend Brahma's Court. Maha Maya and Passion also go there. Passion craves pardon. Brahman then blesses the forces of Reason and says: "Wherever there is Brahmacharya, there you will find peace, joy, wealth and prosperity and Atma Jnana. I am the very heart of Brahmacharya.

Siva Lilas (1947) is a drama depicting the auspicious actions of Lord Siva for the welfare of the world. In the Foreword Swami Sivananda says: "Lord Siva is an embodiment of love and kindness. He is the Lord of all beings. He is Pasupati. He is easily pleased even by a little Tapas. He is Ashutosha. Pray to him sincerely. Hear His Lilas with faith. You will attain the highest state of joy, bliss and liberation from all bondages". In Act I, Siva Tattwa is explained. Act II deals with the worship of Siva, especially on Pradosha and Sivaratri. Act III deals with Daksha Yajna. Act IV deals with Parvati's wedding. Act V describes the doings of four Nayanars out of the 63 Nayanars (devotees of God Siva viz., Sivothonda, Markandeya, Kannappa and Tiruneelakanta. It ends with the prayer:

"Siva Siva Bhava Saranam-Mama
Bhavatu Sadaa Tava Smaranam."

Radha's Prem (1945) is a charming drama in one act. Swamiji says in the Introduction: "The supreme emotion or Mahabhava is the quintessence of Prem. Radha is the personification of this supreme emotion. The culmination of Bhakti is reached in Madhurya Bhav. There is no sensuality in Madhurya Bhav. There is no tinge of carnality in it. *Gita Govinda*, written by Jaya Deva, is full of Madhurya Rasa". In Act I, Scene 1, Sri Gyan Deo explains the Para Bhakti of the Gopis and the meaning of Rasa Leela. In Act I, Scene 2, Radha is known as the ideal Bhakta Yogi and the Karma Yogi. Sri

Krishna pretends that he is suffering from severe stomach ache and wants as medicine the *Charanamrit* of a Bhakta. None except Radha is prepared to give it, as giving it will lead one to hell. Radha gives it as she wants to relieve Krishna's pain whatever her fate might be. In Act I, Scene 3, the Sakara Upasana and the Nirakara Upasana are reconciled. In Act I, Scene 4, the supreme value of Japa and Kirtan is shown.

In Act I, Scene 5, the reconciliation of all the Yogas is shown. The jealous Gopis steal and break Krishna's flute. Krishna then explains the philosophy of the flute. The flute is emptied of air so that it may be filled with the Lord's music. He says: "If any body wants to taste the nectarine sweetness of my lips, he should empty himself of his egoism completely as the *bansuri* (flute) empties itself quickly, so that I may fill it with my music and keep it always near my lips."

The recent work *Upanishad Drama (1947)* is a bold and original attempt to dramatise the four out of the ten principal Upanishads. It will enable the common man to aprehend and enjoy the sublime truths of the Upanishads and breathe with delight their rarefield atmosphere. The opening Upanishad is the *Katha Upanishad* in which humanity interrogates the Angel of Death "who keeps the keys of all the creeds". The stories of Nachiketas and Savitri have no parallel in the world's literature, because we find that in India alone man and woman have boldly stood up to Death and

passed from fear to fearlessness, from nonbeing to being, from darkness to light, from death to immortality. The *Katha Upanishad* drama has brought out very well the sublime teaching of the Atman which is the central glory of the Upanishads. 'Turn your gaze inwards and realise the Atman' is its essential gospel. In the *Kena Upanishad* play in the opening scene and in the next scene we have an excellent dialogue between Vichara (philosophy) and Brahmananda (divine bliss). Then follows the scene wherein the glory of God is revealed to the *devas* by Uma Devi. The play shows how the egoist should become the man of God. The *Brihadaranyaka* Drama deals with a huge forest but it has selected, for dramatisation, the best episodes in it—the sandalwood trees and the trees with the best flowers in that divine forest. Yajnavalkya is the dominating figure in the play, and is the earliest and greatest protagonist of the view which affirms the unitary, all-inclusive Absolute. But Janaka is as much a knower of Brahman as Yajnavalkya himself. The ethical aspect of such sophia (Divine Wisdom) is proclaimed by God's words rolling and reverberating in thunder—*Dama, Daya, Dana.* We must conquer egoism and plant *Deivism* in us by such means. *Dama, Daya* and *Dana* are the three gates to Paradise. The Gita teaches the counter part of this idea viz., the truth that Kama and Krodha and Lobha (the diabolical counterparts of Dama and Daya and Dana) are the direct gates to Hell. All these episodes and ideas

are tellingly dramatised in this play. The *Chhandogya Upanishad* is the last Upanishad dramatised by Swamiji. Here again we have the Uddalaka-Svetaketu spiritual axis and the Sanatkumara-Narada spiritual axis for the ethical and spiritual rulership of the world just as we have the Yajnavalkya-Maitreyi spiritual axis and the Yajnavalkya-Janaka spiritual axis in the *Brihadaranyaka Upanishad*. The essence of the former is Jnana-Bhakti harmony just as the essence of the latter is Jnana-Karma harmony. Jnana is no doubt exalted in both but only as the sublimation of Bhakti and Karma. We see in the *Chhandogya Upanishad* the splendour of spiritual psychology just as we have in the *Brihadaranyaka Upanishad* the splendour of spiritual philosophy. The 'Bhuma' and 'Tattwamasi' declarations form the high-lights. The play makes us see all the highest peaks in this Himalaya of Divine Wisdom As Swamiji says each Upanishad is "a house of treasure, a pearl of knowledge, bank of wisdom, gem of bliss, gold of grace, wisdom-nectar, light of lights".

Swami Sivananda's *Stories from Mahabharata* and *Yogavasishta*, *Lives of Saints*, *Philosophical Stories* as well as his *Illuminating Stories* (*1947*) form an interesting department of literature by themselves. From the most ancient times India has been the supreme story-teller of the world. Her *Panchatantra* has, with the names of the *Fables* of Bilpay entered into all the languages and literature of the world. Her *Ramayana* and *Mahabharata*

stories have passed into the universal treasury of literature. Swamiji's stories are drawn mostly from India's inexhaustible treasures of ancient stories and partly from Indian folklore and modern Indian literature. They present the eternal truths of morality and religion in a charming and palatable form. He says well in his Foreword to *Illuminating Stories* : "There are two ways of advising aspirants. One is to directly lay down the definite rules and principles to be adopted and put into practice—some very rational-minded and practical persons like this way—and the second way is to give these instructions by giving them in the form of descriptive incidents and examples and thereby showing the lessons and principles to be derived from them. The second method is liked and appreciated by the majority of persons, as they find it easy to grasp the sense and the import of terse instructions." The stories are narrated tersely and with a keen sense of humour, and though old in the form and content, they throw abundant light on the many puzzling and baffling problems of modern life while preserving a detachment and a charming old-world quaintness which add to their literary and spiritual appeal.

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CHAPTER XXI

Swami Sivananda's Vision of Science, Education and Politics

I have garnered, above all, what I have considered to be important and valuable in the message of Swami Sivananda to India and the world of to-day, consistently with my twin aims of brevity and clarity. But in addition to his books and brochures, which themselves have passed the three figure limit, he has given to the world many booklets, articles, pamphlets, messages, brief spiritual signals, etc. Among these must be specially mentioned his picturesque and charming travel books (*Trip to Badri*, *Trip to Kailas*, etc).

It may be mentioned here that Swami Sivananda's announced forthcoming publications are *Beauties of Ramayana*, *Brahma Sutras*, *Essence of Hinduism*, *Easy path to God-realisation*, *Path to Perfection* (a drama) etc.

I wish to point out here that Swamiji is not merely an expounder of transcendental philosophy but has also given to us a correct lead in the realms of science and politics as well. He corrects the dogmatism of science in a masterly way. In his introduction to *Sure Ways for Success in Life and God-realisation* he asks whether life is mere metabolism or anabolism or katabolism or mere mental planning for wealth and power and fame

or for mere procreation. The real life is a practical living in spirit. This does not mean, however, that we should ignore the life in the physical plane of matter. "Matter is the expression of God or Brahman for his own Lila.....A life in the physical plane is a definite preparation for the eternal life in Brahman.....The central teaching of the Gita and Yoga Vasishta is that one should realise by remaining in the world." (Pages XXXVIII and XXXIX). He then proceeds to investigate and declare the inter-relations of religion and science. He says: "Scientists are also Adwaita Vadins or non-dualists. Energy is the God of scientists. Energy is the God of Shaktas also.....A close study of the observations and revelations of science brings a man nearer to God.....All sciences are founded on the knowledge of Atma." (Pages XLII, XLIII). In *Lord Siva and His Worship* he says: "A scientist works in the physical plane with a finite mind and with instruments. He knows the physical laws. He has some knowledge of the elements, atoms and physical energy. His knowledge is fragmentary. He has no experience of the *Whole*. He has no knowledge of the transcendental or supersensuous things.

In the realm of politics we must particularly remember Swamiji's great message on the day of Indian Independence (15th August 1947). He said: "To-day India is a free nation. Glory to the Mother; glory to those brave workers who under the inspired leadership of Gandhiji strove towards the end.

"Political freedom is at best only a stepping stone to the real freedom which is your birthright. The so-called free nations of the West are still bound and trammelled. Their minds are ever filled with anxieties about their future and suspicions and enmity towards others. True freedom consists in freeing oneself from attachment, egoism and hatred through knowledge of the Self.

Politics without moral and spiritual basis will dwindle into an airy nothing. Politicians should aim at Self-realisation through service of the country and spiritualise the whole country". (*The Divine Life*, September, 1947).

Swami Sivananda has shown to us how politics and economics and sociology go together and are inextricably intertwined. The real and right solution of the social and economic and political ills of India and the world at large will depend not on the triumph of capitalism or of communism or on the victory of materialism or of spiritualism, but on the prevalence of a Dharmic conception of the means and ends of life on earth. He says : "There is the invisible hand of the Lord behind all movements. That movement which has the sanction of the Lord and which is supported by Dharma or righteousness and justice and which can bring the maximum material and spiritual good, will flourish for a long time. All other movements which have sprung up from egoism are bound to die sooner or later." We must never forget Swamiji's basic teaching that in sociology our ideal should be that of a Dharmic society based

on liberty and equality and fraternity and consisting of groups functioning on the basis of division of labour and mutual service and interdependence. He says in his commentary on Gita IV—13 : "The society can exist in a flourishing state if the four castes do their duties properly. Otherwise there will be chaos, rupture and fighting." What we see now in actual being is a very large number of very small groups which are not based on interdependent functions and mutual service and which clash and conflict with one another on account of claims for privileges without responsibilities and baseless and socially suicidal superiority and inferiority complexes.

Swami Sivananda has expressed himself decisively against the social bane of untouchability. He says : "Untouchability is a bane. Untouchability is a curse. How can you call one an untouchable when everybody is a child of God ?.....If you do not remove the curse of untouchability, most of the Hindu children will be absorbed by others. The Hindu nation wil be weakened. You will not go near an untouchable but if an untouchable embraces another religion and becomes a Collector, you will bow to him with presents in hand and address him as 'Most Honoured Sir' when you want to get a favour from him. Is this not a pitiable state ?"

Swami Sivananda gives to each social group sound advice in the matter of economy of expenditure in marriages and other ceremonies. He says :

"Mony is being wasted in marriages and other ceremonies. Save money and spend it in building the nation. Every pie spent in this direction is really well-spent. Do not become a slave of social customs. They are the stumbling blocks to progress. They tend to weaken the nation."

In the realm of economics, Swamiji makes us realise that what we need is an economical ideal which is not predominantly capitalistic or violently communistic but Dharmic egalitarian socialistic economic ideal. But the egalitarianism should go with the ideal of fraternity and the ideal of subordination of materialistic aims to spiritual aims. Further, it is necessary that we must not aim at over-urbanisation and over-centralisation and over-industrialisation. We must harmonise and balance the agriculture and industry, and even among industries we must balance and harmonise the factory industries and the cottage industries. We must neither make a fetish of hoarding property nor seek to destroy the private property. We must not go along the path of revolutionary socialism but tread the path of evolutionary socialism without causing widespread unemployment and misery in a mad rush towards the ideal of equal employment and wages and equal amenities for all. The march of the economic steam-roller will do more harm than good. Similarly we must not make a fetish of the nationalisation of industries. The key industries should be nationalised while other industries must not be owned by the State but should be guided and

controlled by the State. The State must use the legislative machinary to achieve through taxation the ideals of work for all, and of a living wage for all, and of the minimum of civilised leisure and amenities for all.

For achieving this desideratum, democratic politics in the sense of the government of the people, by the people and for the people must be achieved first. We must combine the best features of the ancient, social, economic and political life including the ideal of equal and interdependent functional groups, and the Ashrama ideal inside each group, the ideal of balanced agriculture and industry, the ideal of a State controlled by Dharma with best features of the modern social life based on liberty, equality and fraternity and the best features of a modern industrial society and of modern parliamentary democracy. Swamiji clearly points out the need of economic self-sufficiency and antarchy. He says : "Use indigenous articles and help the growth of village industries. This will lead to our economic independence. Economic independence is indispensable."

Swamiji has given us a clear vision of politics because without righteous politics in a free India we can never preserve the real spiritual life. He says : "Science and religion, and politics and religion are inseparable. They obviously go hand in hand. Politics prepares the ground for the reception of the spiritual seeds. If there is no economic

independence, if there is no freedom and peace in the country, how can the spiritual seeds be sown in the land ? How can the spiritual teacher disseminate their spiritual knowledge to the children of the soil ? How can the prophets bring home the subtle philosophic truths and facts to the minds of the people when there is chaos in the country, when their minds are perturbed and when they have not got sufficient food, clothing and other necessaries of life ? The mind can only receive the teachings of the sages when it is beyond cares and anxieties and when everything for spiritual Sadhana is already fixed up." (Pages XXXIX, XL). If only our philosophers realise the fundamental importance of politics and the politicians realise the fundamental importance of philosophy, there would not be the hell that is prevalent to-day. I realise now why Plato pleaded for a philosopher-king.

In regard to education Swamiji has written often with earnestness and illumination. In his paper contributed to the twenty-second session of the Indian Philosophical Congress held at Benares in December 1947, he not only stressed the need of the West for India's transcendental philosophy but also said : "the basis of life is education, and real education is spiritual education. Educational reform ought to be the first concern of a free Indian Government". (The *Divine Life*, January 1948, page 6).

Swamiji has sent forth also a clarion call through the *Divine Life*, January 1948, to make Sanskrit

the *lingua franca* of India. Dr. Kailashnath Katju, the present Governor of Orissa, has also put forward a similar proposal. In October 1945, Babu Sampurnananda, the Education Minister of U. P., pleaded for the establishment of a Sanskrit University with Sanskrit as the medium of instruction. Swamiji says that Sanskrit is not a dead language as some call it but is a living, vital, majestic and elastic language, and that the highest Indian culture is contained in it. He says: "Study of Sanskrit instils devotion in one's heart. It makes one pious. It bestows a religious bent of mind on him". He points out that Hindustani varies from area to area while Sanskrit has been perfected and has got a well-defined grammer and is based on accurate, phonetics. He says "It should be taught as a compulsory subject in all schools and colleges. It should become the common national language of India. This will add to the glory of India". (Page 24). The one powerful unifying force in India is Sanskrit language and literature. If we take away Veda and Sanskrit, what is there in common among the different portions of India? Well may Sanskrit say about itself as Sri Krishna says about himself in Gita:

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Swami Sivananda's *Real Education* (Ken Series No. 5) is a powerful plea for the imparting of moral and spiritual education in our schools and

colleges. He says: "Our present-day schools and colleges give secular education. There is neither ethical discipline nor spiritual instruction. The students have no spiritual high ideals of life..... That is the reason why they turn out to be spiritual bankrupts in the end.....Spiritual culture is a *sine qua non* and a great desideratum for national regeneration.....Education should teach the pupils to love God and Man.....The real work of all Universities must be to unite man with man. The main purpose of education must be to make man a *real man* with all divine attributes." He proceeds to say further certain other precious educational truths: "Gita Upanishads, Ramayana, Bhagawat, Mahabharata, Patanjali Yoga Sutras, Brahma Sutras and comparative religions and philosophies must be taught in schools and colleges Their study must be made compulsory. Practical instructions on ethics, Yoga and meditation and control of mind should be imported to students. *Study of Sanskrit must be made compulsory.* Without the knowledge of Sanskrit, the depths of philosophy cannot be comprehended." (Pages 1 to 3).

Further, in the *Divine Life*, Volume X, March 1948, Swami Sivananda has given to us very valuable ideas in regard to the future Indian University education. Those ideas must be translated into action if Indian culture is to be re-established in its fulness in Independent India. He says: "The education in the Indian Universities should be thoroughly changed and overhauled. At the present

moment the Universities are sending out graduates who have lop-sided development. The University education does not train the whole man. *It must be thoroughly national and rational.* Further, it should have an international background and out-look. The students should have perfect ethical training. They should have certain amount of self-restraint and Yogic discipline.....Every student should have at least an elementary knowledge of physiology, anatomy, hygiene, sanitation and child welfare (for the girl students), treatment of common diseases and of common domestic medicines. Every one should possess a perfect knowledge of how to maintain perfect Brahmacharya. Last but not the least, there should be a chair for Yoga. The University should get the assistance and co-operation of Sannyasins and Yogis. They are the proper persons to give the students ethical training in Yogic culture and Adhyatmic science."

Another valuable idea given by Swamiji to the world is that spiritual institutions are a vital necessity in the national life and that they are under an obligation to train a band of Brahmacharis, Yogins, Tapasvins and Sannyasins to serve the people aright in the realm of the spiritual life. He says: "It is a spiritual institution alone with a band of dynamic Yogis and Sannyasis that can guide the social institutions and the public at large.....It should send them to the Himalayas for the practice of rigorous Tapas and meditation.....Every spiritual institution should lay great stress on practical

Sadhana and meditation, on its members." (*Think for Yourself*, Gyana Surya Series No. 4, pages 10 and 11.)

I wish to include here from his other miscellaneous writings only one extract from his message to the Provincial Conference of the Divine Life Society held at Villupuram in 1939, three extracts from his *Select Spiritual Gems* (Divine Life Series Vol. XI No. 6), his leaflet on the Course of Sadhana, his Twenty Important Spiritual Instructions, and his Sixtieth Birthday and Diamond Jubilee messages.

"Serve the humanity. Serve the poor. Serve the sick. Serve the society. Serve the country. Selfless service is the highest Yoga. *Samadhi will come by itself without any effort for one who is solely absorbed in service, when his heart is purified.* Service is the worship of the Lord." (From a message to the first Madras Provincial Conference of the Divine Life Society at Villupuram in December, 1939).

"This world is full of difficulties and troubles. No one save a Yogi or a Bhakta or a Jnani is free from these worldly miseries and anxieties." (*Select Spiritual Gems*, page 3).

"Don't dig here and there shallow pits for getting water. The pits will dry up soon. Make a very deep pit in one place Centralise all your efforts here. You will get good water that can supply you throughout the year. Even so, try to imbibe thoroughly the spiritual teachings from one preceptor." (Page 14).

"You do not require a Guru if you want to practise the preliminary practices, viz., to do Japa, to practise Ahimsa and Truth, to develop mercy, devotion, love, tolerance etc. You will have to do yourself all these things. The Guru will appear before you of his own accord when you are ready, when you are fit to enter the Hall of Wisdom. Deserve and then desire." (Page 15).

Course of Sadhana

1. You must be able to sit on one Asan with head and the trunk erect for a period of 3 hours at one stretch.

2. Do Pranayama for half an hour daily.

3. You must get up at 4 a. m., and start meditation first. Then you can have the practice of Asan and Pranayama. Meditation is most important.

4. Have concrete meditation to begin with: meditation on any form you like best. Feel the indwelling presence in the form and think of the attributes: *Purity, Perfection, All-pervading Intelligence, Bliss Absolute, Omnipotence,* etc. When the mind runs out, again and again bring it to the point.

5. Have another sitting for meditation at night. Be regular in your practices.

6. Eradicate the vicious qualities such as anger, lust, greed, egoism, hatred, etc.

7. Discipline the Indriyas. Observe the vow of silence for two hours daily. Become a pure vegetarian.

8. Develop the virtues : forgiveness, mercy, love, kindness, patience, perseverance, courage and truthfulness.

Twenty Important Spiritual Instructions

[*This twenty instructions contain the very essence of all Yoga Sadhana. Karma, Bhakti, Jnana and Yoga—all will come to one who follows them wholeheartedly. They are the key to quick development and culture of the physical, mental, moral and spiritual self of man.*]

1. Get up at 4 a. m., daily. This is *Brahmamuhurta* which is extremely favourable for Sadhana. Do all your morning spiritual Sadhana during this period i. e., from 4. a. m, to 6-30 or 7 a. m. Such Sadhana gives quick and maximum progress.

2. *Asana* : Sit on Padma, Siddha or Sukha Asan for Japa and meditation for half an hour, facing the East or North. Increase the period gradually to three hours. Do Sirshasan and Sarvangasan for Brahmacharya and health. Take light physical exercises as walking etc, regularly. Do twenty rounds of easy comfortable Pranayama.

3. *Japa :* Repeat any Mantra as pure *OM* or *OM Namo Narayanaya, OM Namo Bhagavate Vasudevaya. OM Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari OM* or the *Gayatri* according to your taste or inclination from 108 to 21600 times daily [200 *malas* into 108 is 21600]. Devotees of Christ may repeat the name Jesus or Hail Mary, the Mother of

Jesus. Parsis, Sikhs and Mohammedans should select a name or Mantra from the Zend Avesta, Granth Sahib or Koran respectively.

4. *Dietetic Discipline :* Take Sattvic food. Give up chillies, tamarind, garlic, onion, sour articles, mustard oil and asafoetida. Observe moderation in diet (*Mitahara*). Do not overload the stomach. Give up those things which the mind likes best for a fortnight once or twice in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a week or a fortnight. You must be able to live on rice, *daal* and bread without any pickle. Do not ask for extra salt for *daal* and sugar for tea, coffee or milk. People taking non-vegetarian diet should try their best to gradually give up meat as completely as possible. They will be immensely benefited.

5. Have a separate meditation room under lock and key. If this is not possible then a corner of the room should be set apart with a small screen or curtain drawn across.

6. *Charity :* Do charity regularly every month or even daily according to your means or one anna per rupee of your income. Never fail in this item. If necessary forego some personal wants but keep up this charity regularly.

7. *Swadhyaya :* Study systematically Gita, Ramayana, Bhagavatam, Vishnu Sahasranam, Lilita

Sahasranam, Adityahridaya, Upanishads, Yoga Vashishta, Bible, Imitation of Christ, Koran, Zend Avesta, Granth Sahib, the Gathas, Tripitaka and other religious books according to your temperament from half an hour to one hour daily and have Suddha Vichara (pure thoughts).

8. *Brahmacharya* : Preserve the vital force—Veerya—very, very carefully. Veerya is God (in motion or manifestation or Vibhuti). Veerya is power. Veerya is the essence of life, thought and intelligence. This instruction is not for bachelors only. Householders also must follow this as far as possible. They must be extremely moderate in their marital connection with their wife.

9. Get by heart some prayer or Slokas or Stotras and repeat them as soon as you sit on the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Give up bad company, smoking, meat and alcohole or liquor entirely. Have constant Satsang. Do not develop any evil habit. Deligently exert yourself to develop the positive virtuous qualities.

11. Fast on Ekadasi or live on milk and fruits only. Christians should fast on alternate Sundays, Muslims on alternate Fridays and Parsis on a suitable day every fortnight.

12. Have a *Japamala* (rosary) in your neck or pocket or underneath your pillow at night.

13. Observe *Mouna* (vow of silence) for a couple of hours daily. Do not make gestures and inarticulate noises during the silence period.

14. *Discipline of Speech*: Speak the truth at any cost. Speak little. Speak sweet (*Madhura Bhasana*). Always utter encouraging words. Never condemn or discourage. Do not raise your voice and shout at little children or your subordinates.

15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worries. Be mentally detached. Have simple living and high thinking. Think of those people who do not possess even one-tenth of what you have. Share what you have with others.

16. Never hurt any body (*Ahimsa paramo dharma*). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of virtues.

18. Think of the mistakes you have committed during the course of the day just before retiring to bed (self-analysis). Keep daily spiritual diary and a self-correction register as Benjamin Franklin did. Maintain a daily routine and a resolve form.

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake-up and just before you go to sleep.

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these *Niyamas* or spiritual canons must be rigidly observed. You must not give liniency to the mind.*

—SRI SWAMI SIVANANDA.

Sixtieth Birthday Message

Children of Immortality !

You have purified your heart through untiring selfless service, Japa and Kirtan. You are spiritually hungry now.

I will appease your hunger with the milk of wisdom. I will lead you into the illimitable domain of eternal bliss, where no temptation, no Satan or Mara can enter and assail you. I will open to you the gate of eternal life. I tell you truly.

Meditate earnestly now. Aspire. Be vigilant.

Faith, sincerity is the path to Immortality. He who is regular in his meditation, who is dispassionate and discriminative is close to Immortality or Nirvikalpa Samadhi.

Vigilant among the careless, awake among the sleepers, restrained among the indulgent, reflective

*Valuable and detailed instructions on Asans, Pranayamas, meditation and general Sadhana, will culture, memory culture etc., will be found in the simple and easy books of Sri Swami Sivanandaji. Any doubts and problems are cleared by Swamiji if you write to him. The Divine Life Society's Correspondence Section will answer all aspirants' queries. Helping you in your Sadhana for physical, mental aud spiritual perfection is the main aim of the Society.—*Author.*

among the thoughtless—the wise aspirant boldly marches forward and reaches the Goal now and here, and attains Immortality and Eternal Bliss.

Meditate on the One Immortal Atma that lies hidden in all forms, on the unity of life and on the conscious approach to the Atma, your own Inner Self, the Basis, Support, Source and the Substratum for everything. Climb the terracial heights of Upanishadic Wisdom and enjoy the Eternal Bliss of Nirvikalpa Samadhi.

May you all rejoice in the Eternal bliss of Atma !

Sivanandashram,
Anandakutir P. O.
8th September, 1946.

—SRI SWAMI SIVANANDA.

Diamond Jubilee Message

Children of Atmic Diamond !

There is a living, unchanging, eternal consciousness that underlies all names and forms, and that holds all together. That is God or Brahman.

God is the end of all actions and movements. He is the end of all Sadhanas, Yoga practices and meditation. Seek him. Realize Him. Only then can you be perfect and free.

Your sole business of life is to attain God-realization. All else is useless and worthless.

You need neither art nor science for attaining God-realization, but faith, purity and devotion.

Strengthen your faith through Satsang or association with the wise, and the study of sacred scriptures.

Persevere in your Sadhana. Look upon the world as a mirage or a fleeting lightning or a shadow. Lead a life of selfless service, renunciation, dispassion, prayer and meditation.

Cultivate a melting heart, a giving hand, kindly speech, equal vision and impartial attitude.

You will soon attain God-realization.

May Lord bless you all with health, long life, peace, prosperity and final beatitude or Moksha-Diamond !

Anandakutir,
RISHIKESH
15—8—1947

—SRI SWAMI SIVANANDA.

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CHAPTER XXII

Swami Sivananda's Gospel of Unified Dynamic Hinduism

I believe that in the preceding chapters I have laid the necessary foundation for my view that Swami Sivananda's gospel for India is the gospel of unified dynamic Hinduism and that his world gospel is the gospel of a religious league of nations, a political league of nations and of universal national disarmament coupled with vesting of international police functions in the U.N.O., and an economic league of nations controlling universal production and distribution and consumption in the interest of humanity as a whole—all on the basis of perfected individuals living a life of simplicity and spirituality, righteousness and holiness. Free India without all-India communal and political and religious harmony will be a frustration and failure. A Hindu India without a unified and dynamic Hinduism will be a frustration and a failure. A world which is not organised on the basis indicated above will be a frustration and a failure. Either we go on the lines shown by Swamiji or we end in universal disaster and destruction.

I regard Swami Sivananda as our greatest living exponent of Hindu religious dynamism and synthesis. The national mind has during centuries of political enslavement and religious logic-chopping, lost its hold on the real spiritual life. All sorts of fantastic

and baseless controversies about Nirguna and Saguna aspects of God, about Siva and Vishnu, about the nature and hierarchy of the Sadhanas for God-realisation and about the nature of beatitude or God-realisation have been as destructive of national sanity as of national unity.

Let us once for all close the previous chapters of our religion about God having or not having the form and the Gunas, and about the superiority of Siva over Krishna and *vice versa*. Let those who feel an itch for such controversies remember what Sri Krishna declares in Chapter XII, Slokas 1 to 7 and Chapter XIV, Sloka 27 that He is one with the Absolute and that those who tread the path of Nirguna Sakshatkara and those who tread the path of Devotion reach Him alone: the former by a difficult path and the latter by an easy path. In Chapter IX, verse 17 he says that He is the Father of the Universe as well as the Mother of the Universe. Let us not exalt the Father aspect over the Mother aspect or *vice versa* when the same Divinity is both Shakti and Shakta—एकं सद्विप्रा बहुधा वदन्ति ॥ Let us bid farewell to our old conundrums and bitter polemical discussions about the superiority of this or that Yoga, about the superiority of the bliss of Kaivalya or Nirvikalpa Samadhi to that of Sayujya or *vice versa*, and to the necessity of the soul's being embodied or disembodied to have the bliss of God-realisation. In Brahma Sutras, while Badari stood for a bodiless state and Jaimini stood for an embodied state, Badarayana stood for both. (IVth Adhyaya,

IVth Pada, Sutras 10—14). The Bhakta may crave for communion or union with God realised as being outside of himself, while a person who craves for the Samadhi through Dhyana Yoga and the Akhanda Sakshatkara through Jnana Yoga may crave for merger and a realisation of identity. The former might even ask for a disturbance of Samadhi by the enjoyment of the Divinity in devotion and by hearing the entrancing strains of Sri Krishna's flute.

पुनः प्रसन्नेन मुखेन्दुतेजसा
पुरोऽवतीर्णस्य कृपामहाम्बुधेः ।
तदैव लीलामुरलीरवामृतं
समाधिविघ्नाय कदा नु मे भवेत् ॥

(*Sri Krishna Karnamritam, 1, 34*)

While talking of Sri Krishna's flute I might draw pointed attention to the fact that *Sri Krishna Upanishad* says that Siva became Sri Krishna's flute—वंशस्तु भगवान् रुद्रः—and that when hearing Krishna's world-charming flute-music Siva is mixed up with it! The two main types of Godward Sadhana and God-realisation turn on the twin poles of activism and extroversion on the one hand and passivism and introversion on the other hand. Rantideva got God-realisation by his compassion for all. Janaka got God-realisation by his Nishkama Karma combined with Jnana. Suka got God-realisation by his Bhakti amd Jnana. Yajnavalkya got it by his Jnana. The Gopis got it by their

Bhakti. The following well-known and famous verses typify the diverse attitudes and aptitudes :

न कामयेऽहं गतिभीश्वरात्परामष्टर्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तः स्थितो येन भवन्त्यदुःखाः ॥
ध्यानाभ्यासवशीकृतेन मनसा तन्निर्गुणं निष्क्रियं
ज्योतिः किंचन योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।
अस्माकं तु तदेव लोचनचमत्काराय भूयाश्चिरं
कालिन्दीपुलिनेषु यत्किमपि तन्नीलं महो धावति ॥
(मधुसूदन सरस्वतिः)

हे लोकाः श्रृणुत प्रसूतिमरणव्याधेश्चिकित्साभिमां
योगज्ञाः समुदाहटन्ति मुनयो यां याज्ञवल्क्यादयः ।
अन्तर्ज्योतिरमेयमेकमनलं कृष्णाख्यमापीयतां
तत्पीतं परमौषधं वितनुते निर्वाणमात्यन्तिकम् ॥
मातर्मेदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रातर्व्योम निबद्ध एव भवतामन्त्यः प्रणामाञ्जलिः ।
युष्मत्सङ्गवशोपजातसुकृतस्फारस्फुरन्निर्मल-
ज्ञानापास्तसमस्तमोहमहिमा लीये परब्रह्मणि ॥
(*Srimad Bhagawata*)

I have already shown how in Karma Yoga we have elements of Bhakti and Jnana with a special emphasis on Service (Nishkama Karma). I have shown also how in Bhakti the love of all beings goes along with love of God.

यस्तु सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वार्चां भजते मौढ्याद्भस्मन्येव जुहोतिसः ॥
(*Srimad Bhagawata*)

I have shown also how even in Jnana Yoga the Yogi is bound to do Lokasangraha work except when he is immersed in Brahma Sakshatkara. Sri Sankara, the supreme Jnana Yogi, was the most tireless Loka Sangraha worker as well.

Let us never forget Swami Sivananda's modern, unified, dynamic message of Synthesis or Syncretism : "Each Yoga suppliments, helps and implements the others. The Yoga of synthesis alone is suitable for this modern age. The four Yogas are inseparable.....Without service and love you cannot dream of attaining Adwaitic realisation or oneness even in crores of lives." (*Yoga of Synthesis*, page 13).

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CHAPTER XXIII

Swami Sivananda's Interpretation of the World's Religions

I now proceed to describe Swamiji's brief and clear presentation of the great living world-faiths of to-day. It occurs in his recent work *World's Religions* (*1947*). He gives the essence of religion thus: "Religion shows the way to attain God or salvation or the final beatitude or freedom from births and deaths. Religion contains philosophy, mythology, ethics, etc. It prescribes various kinds of Sadhanas or religious practices to suit various types of Sadhaks. Real religion is *one*; it is the religion of heart. *It is the religion of love*.....Real religion is transcendental. It is above the senses. the mind and the intellect.....Religion is ultimately of divine origin."

Another great truth emphasised by Swamiji and often forgotten by us is expressed by him thus: "At the present moment all religions contain a mixture of truth which is divine and which is human. The fundamentals or essentials of all religions are the same. There is difference only in the non-essentials." (Pages 5, 6). This truth is shown clearly by Swamiji in his expositions of the religions. An even more important truth stated by him is that religion is the realisation of Godhead by intuition and that the religious Sadhanas are diverse till then, whereas all the Sadhanas

merge into *one* when the inner eye of intuition opens. This is the real meaning of the famous phrase: आवृत्तचक्षुरमृततमिच्छन् which occurs in the *Katha Upanishad*. Swamiji says well: "Religion, in effect, begins with the opening of the eye of intuition. Intuition leads to God-realization. Religious discipline aims at the opening of the eye of intuition. But really all religious paths converge at the point of intuition. From intuition there is only one path known to the realised saints." (Page XIII).

A fourth truth taught by Swamiji is that we should revere all the scriptures of humanity and realise that they teach us the different names of the one God. He says: "Quoran or Zend Avesta or Bible is as much a sacred book as the Bhagawat Gita. All contain the essence of Divine Wisdom. Ahura Mazda, Iswar, Allah, Jehovah are but different names of one God." (XVI). Another fundamental truth stated by Swamiji is that religion is deep-seated and deep-rooted in man and is the natural expression of his real nature. He says: "Religion satisfies the deep inward craving in man who is not always content with leading merely an animal existence and wants spiritual consolation, solace and peace. Man cannot live on bread alone."

Hinduism

I have already described above Swami Sivananda's exposition of Hinduism and shall repeat it here. But it is worthy of remembrance that he has

emphasised in this volume in a new way two truths which are not sufficiently realised by the Hindus who have become sectarian-minded. He has stressed the essential unity of Jnana and Bhakti. Vidura stressed it when he said : शुद्ध भावं गतो भक्त्या शस्त्राद्वै द्विजनार्दनं ।

Swamiji has stressed also the validity of the concepts of unity and diversity and unity in diversity as regards Godhead. "Bhakti begins with two and ends in one. Those who fight on the point as to which is superior Bhakti or Gyana, are groping in darkness. They have not understood the real Tattwa. Para Bhakti and Gyana are one." (XIV)

"They (Dwaita, Vishistadwaita and Adwaita) are the rungs in the ladder of Yoga. They are not at all contradictory. On the other hand, they are complimentary to one another. These stages are harmoniously arranged in a graded series of spiritual experiences." (XV).

Swami Sivananda has emphasised the supreme ideologies of Hinduism, its concepts of Karma and transmigration, its concepts of Yogas and its concept of beatitude. It has no particular founder and claims to be eternal. It is the oldest of all the world-faiths. Zoroastrianism is its offshoot and Buddhism and Jainism are but its children. It has influenced deeply the other faiths also. Further, it has given full scope to human reason and is in accord with the science and has got a large spirit of toleration. The concepts of *Adhikari* and *Ishta* are the other expressions of its spirit of inclusiveness.

Zoroastrianism.

Zoroastrianism is an offshoot of Hinduism. Ahura Mazda is the name of God as given in it. The name means the Supreme Lord. The Parsis, as the name implies, belonged to Persia formerly. Zoroaster was their prophet. Their Scripture is *Zend Avesta*. When Islam overthrew Persia, the Parsis sought refuge in India. Hence, Zoroastrianism now lives only in India.

It is wrong to say that the Parsis are fire-worshippers. They worship fire as the symbol of God. Zoroastrianism stresses the ethical life. "There is no polygamy in Zoroastrianism. Marriage is an inviolable relation." Zoroastrianism refers clearly to heaven and hell. It is not much concerned with the problems of philosophy and metaphysics. Swami Sivananda says: "The jews received for the first time the ideas of heaven and hell, of angels and archangels, of Messiah, of the resurrection and the last day of judgment from Zoroastrianism. These have laid the foundation to the doctrines of Christianity and Islam also.

Buddhism.

The supreme essence of Bhuddism is morality. Buddha was the Lord of compassion and led a movement of revolt against cast pride and animal sacrifice. He once said to a king: "If the sacrifice of a lamb helps you to go to heaven, sacrificing a man will help you better. Therefore, sacrifice me". Buddha once walked along bearing

a lame lamb on his shoulders followed by its loving and bleating mother. Swami Sivananda points out clearly that Buddhism is not pessimism or agnosticism or nihilism. He says : "Buddha came to the world to show the path of righteousness, to destroy the path of error and to lessen sorrow. Buddhism is not agnosticism or atheism. Buddhism did not preach pessimism.....Buddhism is not Nihilism. Buddhism did not deny God. Buddha thought it wise to give to his followers a way and not a creed. He thought that speculation about the nature of the ultimate Reality was an unnecessary drag on the Truth and spiritual attainment." (Pages 63, 67). Another peculiarity about Buddhism is that he asked his followers not to swear by any revelation but to depend on their own pure experience in meditation. Its supreme merit is its insistence on the four cardinal truths (*dukkha, Samudaya* or *Tarka, Dukkha Nirodha*, and *dukkha Nirodha Marga*) and its commandment to shun the ten evils (*dasa akushala*) and to follow the eight-fold path (right belief, right aspiration, right speech, right action, right living, right exertion, right mindfulness and right meditation).

Judaism.

While Hinduism and Zoroastrianism and Buddhism took birth among the Aryan races living in vast and fertile countries amidst the bounties of God in the form of wonders and glories of nature and stressed philosophy as well as ethics, Judaism,

Christianity and Islam were born among the Semitic races living in compareteively smaller and arid tracts and streesed ethics more than philosophy. The religions carry with them the impress of nature as well as the impress of race. The Old Testament contains the scriptures of Judaism and consists of of 39 books. It is in the Hebrew language. Its religion is a monotheism and calls God by the name Jehovah. It had a strict and uncompromising ethical code. Swami Sivananda says : "The Unity of God, the Incorporeality of God and the Holiness of God are the main features of Judaism. The Jews believe in resurrection, in angels and in the existence of two powers viz., God and the Devil or Satan. The Jews believe that every man's actions will be weighed on the day of Judgment in a balance. The Jews believe in a future life and in Heaven and hell.

Christianity.

Christianity came as a sublimation of Judaism. Jesus was a Palestine Jew. The scripture of the Christian faith is the New Testament which contains 27 books. He sublimated the Mosaic God and made it more full of compassion. He taught a Personal God and made people realise the importance of the love of God and the love of Man. The story of his crucification and the Christian doctrines of repentance and redemption have compelled the homage of humanity. The doctrine of his being the Son of

God was based on the doctrine of incarnation and was something not found in Judaism.

Islam.

Swami Sivananda says : "Islam is an Arabic word which means peace. It means submission to the will of God. It means surrender and acceptance of the revelations and commands of God. The aim of Mohammed's preaching was the establishment of the religion of one God, Allah. Islam affirms the unity of God and the brotherhood of man. The five cardinal tenets of Islam are (1) oneness of God and the revelation of God's will to man through a series of prophets, the last of the series being Mohammed ; (2) prayer (*Jalat*) ; (3) fasting ; (4) charity (*Zakat*) and (5) *Haj* (pilgrimage to Mecca). These are the five pillars of Islam." (Page 97). The sacred book of the Muslims is the Koran. It consists of 114 chapters and 6247 verses.

Other Religions.

Swami Sivananda gives also brief expositions of Sufism, Jainism, Sikhism, Confucianism, Taoism and Shintoism. I cannot close this Chapter better than by quoting a few beautiful passages full of sublime thought from his address to the All-World Religions' Federation on 29th December 1946.

"Every citizen of the world should feel for the necessity of the unity of religions, which will pave a long way towards the peace of the world. This is a diverse world with various peoples of different temperaments

and diverse views. But there is one common Consciousness or the Immortal Soul in all beings. The basis of the unity of mankind must be spiritual. Then alone will unity be everlasting. Unity through politics, science, League of Nations and other federations will not be permanent.

"The disciples of the Mahatmas continue the work of their masters, and bring their teachings and writings in a book-form. Thus the spiritual current is kept up." (Page 175).

"You should not feel that the number of sincere workers at the present moment is not much. One sincere worker with Bhav, strength and earnestness amongst you is quite sufficient to bring the federation to a lofty state and work for the solidarity of the world.

"Wars can be put to an end only by religious unity. World peace can be effected only through the unity of religion. Man must be educated first. He must recognize and feel the universal brotherhood. He must develop cosmic or universal love through untiring service of humanity and remembrance of the Lord. Each man should be transformed." (Page 176).

"Rely on God. Purify the heart. Persevere..... You are bound to achieve sanguine success." "Religion is the divinity within us reaching up the Divinity above. It is the realisation of the Immortal Self hidden in man." (Pages 177, 178)

CHAPTER XXIV

Swami Sivananda's World-Gospel

The world is torn to-day between capitalism and communism. Swami Sivananda has never hesitated to condemn the insatiable acquisitiveness of callous and selfish capitalism and the insatiable destructiveness of communism. He says : "The intention or motive of socialists is highly laudable. They want to make the people happy by equal distribution of objects and wealth by crushing the capitalists and landlords. They feel the miserable lot of the poor people.....They want to give a comfortable living to all". But he points out that "socialist workers with unregenerate lower nature, with self-assertive Rajasic vehemence, with the dangerous habit of self-justification, dissimulation, falsity of speech—cannot do any good to society". He says further : "But it (communism) does not want God or anything about God. It wants toast and butter alone. It wants bread and jam alone". He says also : "Spiritualise your life.....It means that you have to develop a new attitude towards life, a new angle of vision. It means that you will have to see God in every face, in every object. It means that you will have to transmute all actions as Yogic activities by offering them and their fruits to the Lord and thus attain freedom in action and harmony of the individual will with the Divine Will.....Individual

peace alone can lead to the establishment of universal peace."

What Swami Sivananda has been preaching in the ethical and philosophic and religious planes was preached by Mahatma Gandhi on the social and economic and political planes. He pleaded for a change of heart and for the spiritualisation of politics. He pleaded for the balance of agriculture and industry and for the harmony of rural and urban life. He pleaded for the recognition of human values and their transvaluation into divine values. His gospel of Truth (Satyam) and Non-violence (Ahimsa) gave to all unfree nations a new and powerful and divine weapon for the attainment of freedom and independence. He stood up against the power politics of to-day in a stern and defiant, unbending and uncompromising manner and was the greatest of the forces making for the universal brotherhood and universal peace.

The world-gospel of Swami Sivananda stresses the individual aspect even more than the institutional aspect. I have already indicated in the chapter what institutions will have to be built up by the spirit of the modern man, if beyond saying that this world is 'One World' (to use Wendell Wilkies's famous phrase) in which science has annihilated distance and brought nations very much nearer externally, we are to make it one home for all the children of God. But even more important than the institutional aspect is the individual aspect. You cannot cultivate

Asuric Sampat in the individual heart and yet yearn for the *Daivi Sampat* in the world at large. You cannot enshrine the Mammon in the individual heart and yet establish Ram Raj or the Kingdom of God on earth. He says: "Any international league or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world. War will again break out after sometime with redoubled vigour and increased hatred; more machineguns and aeroplanes will be constructed. Individual peace alone can lead to the establishment of universal peace."

Conclusion

Sivananda ! Incarnate holy bliss !
Thy pure and perfect power and Prem of heart
Have given to our land a Godward chart,
O teacher of new perfect synthesis !

Thou hast enjoyed the blissful mysteries
Of service and of love. It is thy part
To make the soul on Godward journey start,
And swift attain the eternal ecstasies.

At Rishikesh by Ganga's holy stream,
You pray and sing and write and meditate
For peace and happiness upon the earth.
For man's high destiny you ceaseless dream
And strive with purity immaculate,
And matchless power. How blessed is thy birth !

APPENDIX

About Prophetical Books

The consummate wisdom of man is sageliness and the sages reflect the transcendent Divinity in Its essential Nature. They are those who have crucified their selves, purified their natures and enshrined the Light of Divinity Absolute. In the lives of all saints and sages we see the Universal Truth manifested. Their living is holy, their hearts are inexhaustible springs of Wisdom and Love, their words are godly, their presence is a spiritual healer, their beings are the embodiments of Perfected Consciousness. They are the ocean of Power and Peace. They are the true representatives of the Supreme Lord. Such a one is Swami Sivananda, the Blessed Peace of Bliss ! Much has been said of him in many volumes and much is being said and will be said but only to express the inadequacy of language and the unfathomable nature of this unique spiritual personality whose ways are *incomprehensible* and workings *inexorable*. True, it is, no mortal genius can explore the Kingdom of the Heart of a saint or a sage. The Swami has found the masses of humanity is straying away from the Eternal Truth and entering into the labyrinths of illusion and infatuation, and so, he, like other prophets, saints, sages and incarnations, has began to preach the living Gospel of his life and Experiences on the Godward Path

of Perfection and Beatitude! His writings, sprung from the heart of his which has an intimate knowledge of the Divine Existence and which experienced heart is the store of Knowledge, are simple and know no tricks; for Truth is simple. Even an unlettered man understands his words. Every word of his is the symbolised manifestation of the Truth Impersonal; hence is universal, and shall appeal to every one throughout the globe and through all ages Everywhere and by all men, this truth that his works are purely divine is recognised, and let us just peep into one of the many individuals which mirrors this truth in their heart; "Your writings express the Truth Divine in the language of simple beauty."—Mrs. Grace Taylor of New York writes.

The words of a sage endure from eternity to eternity and his simple utterances are the immortal laws; Truth localises itself in his words, and his words live through aeons and triumph over time; for they are written with the ink of Immortality and have their roots in the Divine Consciousness. Thus are the words of the holy Sri Swami Rajeswarananda: "Your books are really sacred, solid and solemn. They breathe the spirit of ancient wisdom. They are immortal and monumental works. We are sure that any one coming in contact with your bright and brilliant publications, containing the infinite treasures of Eternal Wisdom, cannot but be awakened to his or her Holy Majesty of the Secondless Selfhood".

By reading the books of Swami Sivananda who dwells in the Pure Delight in his heart as an effect of the ten long years of strenuous discipline and profound meditation, some have lost their fears, some have found solace to their sorrowing hearts, some have found the key to their problems, some discovered the panacea for their ills in life, some have opened their eyes and are numbered among the *Children of Immortality*, some have devoted their lives to God and are at perfect rest, some have found peace of mind, some are made purer and nobler in their living, some have dedicated their selves for being consumed in the Bliss of Infinitude.

Here are given a few extracts about the prophetical books of the Swami from some periodicals and dailies and a few letters out of the cart-loads of them received :

WISDOM SPARKS

In this publication in verse form, and of convincing assertions of the highest philosophy and religion, is reflected the grandeur of the thoughts and emotions of the super-soul seeking to lead the ordinary individual, constituting the vast majority of the human race, along the eternal and immortal path of wisdom, super-life and perennial Bliss. A study of the book will enable all to seek, in the little seeds of thought, the most wondrous achievements and perfection which lie before the individual if he or she would but care to grasp it. The fact that the thoughts belong to one who has transcended all

rational standards by a long process of intense Sadhana in diverse forms, invests them with unique value and importance. When human skill and ingenuity are harnessed to kill and destroy the need for a '*bout turn*', these thoughts present the inescapable alternative whereby humanity may be saved, to fulfil itself along the right and ultimate purpose. In other words, the Divine in man has to be rediscovered. The book under review like many others of the Swamiji is surely calculated to apply the brake to the downward avalanche and present the great question 'Whither ?'. In commending such a rare publication to every individual, we feel a particular pleasure and satisfaction in the contemplation that even amidst the gloom and despondency all round, the future is assured for those who must perforce a change in their ideals and outlook—after being confronted by the vanity involved in the present drift of worldliness—through this "Wisdom Sparks" which is conceived in the highest and noblest task of providing every one with what they really need in the place of what they mostly possess.

—"CHAMPION"
Calicut, Jan, 25, 1948.

In this well produced volume we have the words of Swami Sivananda, uttered by him at different time on different occasions They are inspiring, amusing, delightful and, above all, profound. They reveal the human side of the Swami. These sparks are intended to kindle the understanding and

discrimination of his devotees. The publication of this work will undoubtedly help the Sadhanas in spiritual life, through bantering and witty apothegms. The contents provide varied fare. It is indeed an excellent production, and ought to sustain the interest of every one who reads it.

—Sri K. C. VARADACHARI,
"THE HINDU", Madras.

PHILOSOPHY AND TEACHINGS

This book is a masterpiece production which must find a place in every library and Hindu household. The main purpose of this book is to spiritualise the inner nature of the readers. The writings of the Swamiji will show where happiness can be found. The Swamiji has handed over undreamt of treasures which are now within the reach of us all. We commend the book once again to the public and also request the Central and Provincial Governments of the Indian Dominion that the books of Swamiji are found in the public libraries.

—"COIMBATORE TIMES",
Vol. VII, No. XXII

In this stout volume is contained the philosophy of life according to Swami Sivananda, his teachings and his life as also the many letters of disciples and admirers who have profited by his example and precepts. His general philosophy is that of

Advaita but so much rendered assimilable that it caters to all levels of men. Swami Sivananda is a friend, guide, teacher, Yogin and a doctor to all. His writings have been contributed to philosophic and spiritual revival and solace to many in India and to some abroad. There is an infectious spirit of spiritual enthusiasm about Swami Sivananda that endears him to his disciples and those who are fortunate enough to meet him. He has started the Divine Life Society to popularise the teachings of mysticism. May he live long carrying on the great mission of godward life and human happiness.

—"THE HINDU"
16th December, 1947.

PUSHPANJALI

Among the various works of Swamiji *Pushpanjali* depicts most vividly the rare and exalted states of excellence and love felt by the Swamiji for God. These poems are the result of over-flow of his love for God. They (the poems) have the essence of pure love and supreme wisdom to make one a Jeevan-mukta.

—"THE COIMBATORE TIMES"
15th March, 1948.

LIVES OF SAINTS, Vol. II.

Free from any prejudice, non-sectarian in its treatment, these sketches emanate from a spiritual personality which enhances the worth of the

publication. There is no other work on this subject that comprises of such a large range and variety of elevating and sublime life sketches, and this is a rare and precious treasure to all who are in need of inspiration of the lofty examples and guidance from illuminated souls.

—"THE LOKAPRAKASAM",
11th Jan. 1948

This inspiring book contains a precious wealth of ennobling beography, instructive anecdotes and lofty teachings of famous saints and religious preceptors. A valuable account of prophets, Alwars and mystics also finds a place in the book.

—"SUNDAY TIMES"
Feb 29, 1948

TREASURE OF TEACHINGS

Sri Swami Sivanandaji has become a household name amongst thousands of aspirants through his intimate, sympathetic and guiding letters. As a prolific correspondent keeping in touch with thousands of eager seekers, his pen has carried solace and encouragement, inspiration and illumination in all points of the compass.

The writings of Sri Swamiji are direct and go straight to the heart. Through the pages of his books he speaks, as it were, to the reader. But even more than that his brief letters in the original hand of the Swamiji himself effectively carry a peculiar personal

touch that instantly thrills and awakens you. One feels as though he is being directly addressed by his spiritual presence. These short epistles breathe the life.

Most of the letters have been appearing regularly every month in the *Divine Life* magazine. They also invariably form a feature of every book of Sri Swamiji. These crisp, unambiguous messages in his bold and arresting handwriting so very familiar to thousands, effectively stirr up the readers at the very first glance. To many it has seemed as though every letter was particularly addressed to him or her and carried a special import and significance in the case—such is the peculiar charm and power of his letters. They have raised very many from despair to joy, from fear to courage, from perplexity to knowledge and understanding.

They now appear in original form characterised by marvellous economy of words, retaining at the same time a wealth of meaning, deep significance and transforming force. The practical counsels conveyed through them come from the pen of Swamiji with a quiet yet vital authority behind them.

These letters cover a wide range, touching almost all the vital points concerning the successful living of a full and spiritual life. They speak volumes within the compass of a few pregnant lines. Thus in them the reader verily has a *treasure* of all the teachings of Sri Swami Sivanandaji Maharaj.

—Sri SRIDHAR, B A.

CONCENTRATION AND MEDITATION

There must be few aspirants on the spiritual path in India to-day, who have not some time taken up a book by this well-known writer on Yoga. His vivid, rather staccato style, with breezy enthusiasm breathes in each of the 400 pages of this work that they provide just that tonic which the young seeker to Self-realization needs in the hard early days of his practices. The book seems rather to be the fruit of personal talk to his disciples. Swamiji's many books need not be reminded now nor about his wide tolerance, his vivid grasp of the difficulties that arise in the pilgrim's way, and of the many remedies for overcoming them that he suggests. We have them all here. In the simplest language Swamiji tells you just how to choose the advantages of seclusion and of its dangers for the unprepared aspirants; of the snare of bad company and idle gossip which dissipate the dawning of spiritual power; of the glorious fruits when success has crowned your steady practice. He does not confine himself to the Advaita-realisation; his path leads equally to the blissful vision of the Supreme in personal form as Krishna, Siva, Devi or the Christ. The sanity, the balance, the wise commonsense of his method enjoined with the knowledge of what the ancient books have taught, tend to make this useful mannual for those who seek to God along any one of the roads taught in the Indian tradition.

—"THE THEOSOPHIST", Madras.

SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

It is a reliable guide to super-living—the experiences of years of intense research and study, very practical and definitely helpful. This book constitutes a comprehensive guide to successful living for the ambitious Sadhak who longs to have a happier and broader life and wishes to achieve harmony of the body, mind and spirit. He can cultivate virtues, eradicate nagative qualities and, at last, can realise God. The pages are rich in the most practical advice for those who want to tread the path towards a fuller understanding of true success.

—Prof. Sri R. C. MAHENDRA, M. A., D. Litt.,
Kotah, Rajputana.

PRACTICAL LESSONS IN YOGA

It presents the profoundest truths in the simplest possible language and nowhere are Swamiji's writings more luminous and clear than in these pages. Siva is practical subjective and direct. His preaching is based on personal experiences and things that he has already realised, and for this very reason, Siva attracts the masses of general readers. His writings are crystallized bits of a man of deep Sadhana : a man who has served, meditated and realised the highest truth—a prodigy of learning and one who possesses one of the keenest and most versatile intellects in India to-day.

Though Swamiji lives in Ananda Kutir at Rishikesh, he is ever present with us and lives in the pages of his books, guiding the aspirants to higher worlds of philosophy and Sadhana.

—Prof. Sri R. C. MAHENDRA, M. A., D. Litt., Kotah.

WHAT BECOMES TO THE SOUL AFTER DEATH

Swami Sivananda has been bringing out many useful publications on Hindu religion and philosophy for the last several years. The book under review emphasises in very clear and simple language and in a convincing manner that the soul is eternal and immortal. Birth and death are just like doffing the old clothes and donning the new ones, and the people of understanding need not feel sorry at the loss of their nearest and dearest. The Swamiji explains the value of performing Shraddhas and Tarpanas for the departed souls so that their onward march may be facilitated, and their blessings may be vouchsafed to us. It tells us that we need not fear death. This book every Hindu should read.

—"THE BHARATA DHARMA",
Royapetta, Madras.

ETHICAL TEACHINGS

Ethical teachings of Swami Sivananda is an authoritative Code of morals written in simple and understandable language for the average reader.

The need for leading an ethical life in these days of rank materialism cannot be over-emphasised. The book under review covers all aspects of our life and contains many practical suggestions for the common man. The Freedom we have won will be useless without a well-regulated and well-ordered ethical life led by the largest number of people. There is great urgency to recapture the old spiritual Gospel of our ancients which was given out for concord and peace in this world. This book aims at bringing about that result.

—"THE BHARATA DHARMA", Madras.

NECESSITY FOR SANNYAS

In this book the Swami, who is an indefatigable worker in the cause of spiritual awakening, gives the principles that every true Sannyasi should follow. The book begins with the well-known poem of Sri Sankara, "Mohamudgara", with the text in Devanagari script and translation. The author pleads for the acceptance of Sannyasa as the ultimate End of life. It is the state of absolute fearlessness and it is that state that can help others to become fearless. Fear is something that is born out of the personal experience of distress and pain. Emancipation from pain and distress is something that has to be sought, or rather it is what every one seeks. But now every one knows the way. True Sannyasa means renunciation of the fruits of action—of the desire for the 'little self'. It means the realisation of the

Supreme Self. It is an acceptance of the *All* through the denial of the lower or the small or the little. It is the way to cosmic consciousness. Psychic Sannyasa is inward and may manifest itself outwardly.

—"THE HINDU"
August 24, 1947.

GITA JAYANTI MESSAGES

[*A Booklet*]

The essential teachings of the great 'Song Celestial' are portrayed here in the inimitable style peculiar to this prolific religious writer. A personal perusal of this small book is sure to instill in the reader sufficient interest and desire for a deeper study of the *Bhagavat Gita*. Problems of life are rendered easy of solution by the sure remedies prescribed in the great Song of universal appeal and the Swamiji has rendered the process easier still by his masterly interpretation of the Gita.

—"CHAMPION", Calicut.

THE DIAMOND JUBILEE COMMEMORATION VOLUME

This publication is in honour of the Diamond Jubilee Celebration of Swami Sivananda of Rishikesh, the greatest of all living saints whose fountain of spiritualism, which will never get dried up, has been giving away the divine nectar to the numerous spiritual aspirants and to the oppressed and suffering humanity, far and near, during the last quarter of a

century. The hero of this book, Swami Sivananda, is a true Yogishwara who has utilized his opportunities not for his own benefit—for nothing on earth merits his attention—but for the lasting benefit of mankind whose welfare, both physical and spiritual, is nearest to his heart. It is a fact that this matchless saint, this divine luminary, does not, like those of this calling, erect any barbed-wire fencing between his and the spiritually ailing masses. High or low, he is always at their disposal, ready to give them good counsel, guidance and help whenever they are in need of it, without any reward and without even a kind word from them. Time and again he has confessed, "there will be nothing dearer to me than being born again and again if only I can soothe a sorrowful heart, wipe away a tear or give hope to one who has lost all". What a large heart and great soul he must possess to have concentrated his ardent wish on this—selfless service—and acted upto it. In him we see Sri Ramakrishna Paramahamsa and Swami Vivekananda who illuminated the whole world by their teachings and speeches, not long ago and that divine light lit by them is still leading us to the ultimate goal.

Swami Sivananda's writings and speeches are too numerous to mention but the view is widely held that they are, one and all, soul-stirring and inspiring and leave the reader spell bound. His exposition of different subjects is such that not only the constructive conservative section of our society but those most

modern men and women who have an instinctive contempt for anything but materialism will immensely relish it and ask for more. His approach to any topic is of such a kind that it will give you the impression that whatever he urges you to do is easier than ever you imagined. His letters to you in reply to yours will always be personal and make you think that he knows about your difficult situation much more than you yourself know and will show you the way which is the least thorny. The life of such a magnetic personality must be dear to everyone of us because it is we who gain by it. May he live long with us to guide us along the right path !

This book under review reveals the spiritual personality of Swami Sivananda in all its aspects and answers your queries regarding his life, his objects, his achievements etc., in the form of essays, poems and treatises. It also contains a series of special articles, contributed by able writers who are also devotees, dealing with religion, philosophy, culture and progress. The incorporation of Swami Sivananda's articles and poems, giving the essence of his teachings and their practical application, and his photographs taken on different occasions enhances the value of the book to a great extent. This is a book worth while for everyone to possess.

—"THE INDIAN NATION"
June 13, 1948, Patna.

The Diamond Jubilee Commemoration Volume of Swami Sivananda is a big and bulky volume,

comprising the teachings and sayings of the saint of Rishikesh in the Himalayas. The volume also contains appreciations and tributes from thousands of his admirers and followers all over the world. The volume is exceedingly well-illustrated with photographs of the Swamiji, and contains detailed accounts of the activities of the many institutions founded by the Swamiji. Published by the Sivananda Publication League, Ananda Kutir, Rishikesh. The volume is priced Rs. 12/-.

—"SUNDAY TIMES." Madras.

The Diamond Jubilee of Swami Sivananda has been availed of by his admirers to present him with a sheet of literary offerings of gratitude and felicitations. Swami Sivananda is well known to all readers of Yoga and Vedanta literature. His beneficent influence has been felt by increasing number of young men and women. We wish more youths become attracted to the gospel of spiritual living in an age of materialism and increasing pleasure-hunt or hedonism. All universalistic hedonism, which seems to be at the back of the present-day social and political philosophies, gradually whittles down to iudividual psychological hedonism. We are in an age which has begun to feel the presence and imminence of terror. A spiritual strength that will face up to this terror is the need. Our great saints of knowledge must come forward more and more to console and uplift the humanity. All glory to those who under these

most distressing circumstances work day in and day out for the emancipation of mankind from its own riotous ways.

The volume is very nicely got up and has numerous pictures of the Swamiji. May he live long among us to carry on his great work.

—"THE HINDU" Madras.
March 14, 1948.

Sri Swami Sivanandaji the great spiritualist, carrying on the high mission of unity of the people of the world, keeping up the lamp of Indian Philosophy and spiritualism lighted, celebrated his Diamond Jubilee on the 7th Sept, 1947, and this Commemoration volume published by his devotees answer the common man's question : "What's he, the Siva of Ananda Kutir" if ever one enquires of the same. Rich with sincere appreciatory estimates, the volume contains a number of general articles from the writers of repute on the practical side of Sadhana, Religion, Philosophy, Culture and Progress. These serve to bring forth the different shades and sides of the multicoloured spiritual personality of Swami Sivananda, revealing the interesting phases of his versatile personality, his achievements and yeomen services to mankind. The worth and utility of the volume is considerably enhanced by the inclusion of selected articles and poems of Sri Swamiji on the different aspects of his spiritual life, their practical application and such other subjects allied to this. The volume is an expression of the

love and gratitude to one who is proclaimed as one of the great living saints, and it acts the part of an interpreter and an effective expounder to the inner value and true significance of the 'Living Gift' whose life reminds the people that they too can reach the goal through a course of emulation. The attractive publication owes its debt to the laudable munificence of Messrs. Kashiram Banaresilall Ltd., (Managing Agents of the General Printing Works Ltd., Calcutta) as an offering to their Master.

—"THE LOKAPRAKASAM"
Trichur, 8th March, 1948.

We acknowledge with profound reverence the receipt of your very valuable Commemoration Volume edited by the Diamond Jubilee Celebration Committee of the Divine Life Society. The volume, as the title indicates, commemorates the intensive and extensive spread of spiritual culture which is associated with the holy name of the Sage of Ananda Kutir. Readers of the *Champion* will be familiar with the activities of Swami Sivananda through the numerous articles published regularly in the columns of the Journal. Swami Sivananda has eminently succeeded in imparting to people the world over, the essential lessons of the *Bhagavat Gita* which represents the essence of universal religion ever since the 'Celestial Song' was presented by the Lord to his friend and pupil on the battle-field of Kurukshetra. The central teaching of the *Gita* imparts hope, courage and wisdom to whoever caring

to assimilate it. In these days of spiritual degeneration the need and utility of such a profound appeal to the 'Higher Self' are greatest of all. Swami Sivananda has volunteered to give the cure to the world, and the wonderful measure of success which has attended the activities of His Holiness during the quarter of a century, has been expressed by his devotees from all over the world in this precious volume. The volume contains appreciating estimates of the various phases of Swamiji's life and works by eminent thinkers, philosophers and other great personalities including H. H. Sri Sankaracharya of Sarada Peeth, Swami Krishnananda of Ananda Kutir, the Hon. Justice Sri S. C. Chakravarty, Dewan Bahadur K. S. Ramaswamy Sastry, Sri T. M. P. Mahadevan, M. A., Ph. D., Maj.-Gen. Sri. A. N. Sharma, I. M. S., Dr. M. Hafiz Syed, M. A., Ph. D., D. Litt., Sri R. C. Mahendra, M. A., D. Litt., and a host of other ladies and gentlemen from different parts of India and outside in all walks of life, belonging to various races and communities. Every one of these is written in deep veneration representing the humble homages paid to the mighty personality. There are a number of verses in English and Sanskrit specially composed by devotees for the occasion. The volume is really a 'garland of diamonds' and a perusal of the same is bound to impress the reader and assist him in transforming his life and activities and to put them in tune with the external life and permanent bliss. The Commemoration Volume of over 300 pages is

beautifully printed on art paper and contains a good number of inspiring photographs of the Swamiji. It is a permanent monument of great value and is sure to benefit and enrich every home and library. In paying our homage to the Swamiji we heartily congratulate the publishers on their great achievement in deciding upon to erect such a monument—to commemorate the Diamond Jubilee of Swami Sivananda. May the Lord work himself out and change the deary outlook fast enveloping in man through this precious volume. Long live Sivananda !

—"CHAMPION"
Calicut, Jan 11, 1948.

The Diamond Jubilee Commemoration Volume contains invaluable spiritual articles contributed by eminent thinkers and great men and must be ranked as an immortal work, and posterity will be able to draw perennial spiritual sustenance and realise what a grand and glorious monument it is, befitting the Swamiji's unparalleled spiritual ministry to the mankind !

—Sri W. SIVARAMAIAH GARU, B. A., B. L., Kurnool.

Even after a cursory glance, we find that this beautifully got-up book 'The Diamond Jubilee Commemoration Volume' will be a great treasure-house of spiritual information and inspiration like all the books published by the Divine Life Society.

—Sri S. V. KAILASAPATY, Bombay.

His Holiness Sri Swami Sivananda Saraswati's Wisdom Sparks throughout the universe. I felt as if I had grown one foot taller and a million fold richer when I received a copy of "Wisdom Sparks" from Him.

—Sri S. A. R. CHARY, Supdt. Ministry of Industry and Supply New Delhi.

The thoughts and ideas which the precious literature of the Revered Swami contain, indicate the high state of the Soul from which they emanate. They are very profound and instructive and are very useful to Sadhaks and Mumukshus.

—Sri BHAIRAVNATH T. WAGH, P. O. Rahta.

Thy Grace and teachings are my Prana of Pranas (Life of lives) which will elevate one from the quagmire of Samsara.

—Sri K. RAJENDRABHABU, Trivandrum.

Attracted by your august personality and inspired by your simple and lucid writings, I have been drawn to you. Everyday I pray to you.

—Sri V. RAMADAS M B. B. S, Nidadavol.

Swamiji's book, *Practice of Bhakti Yoga* which I have read and still continue to read has given me great peace of mind and courage to face all difficulties calmly. I carry your letter in my pocket and read it whenever I am disturbed in mind. It fills me with great joy. The light

and guidance given therein at once restores peace of mind. Through Swamiji's book and letter I have gained something which is invaluable and cannot be assessed in money.

—Sri T. KANDIAH, Budulla (Ceylon).

Your *Ethical Teachings* is an excellent book. It is a nice practical book and has been of great help to me.

—Sri RAJANI MOHAN CHAKRAVARTI, B. A., LL. B
Calcutta.

I had the good fortune of reading your book *Essence of Yoga*, and I feel greatly benefited by it. The book is of immense value to all English knowing people. You have done a great service by condensing the essence of every religious book. I feel, I will be failing in my duty if I do not convey my gratitude and respects to you for having given us a nectar so cheaply and so finely.

—Sri T. SURYA NARAYANA. Bangalore City.

Swamiji's splendid work on the spiritual side has been most remarkable and it is the fervent prayer of my self and all his disciples that he may have a long lease of life for shedding spiritual lustre in this dark world as it is torn asunder by communal strife and sectarian differences.

—Sri R. SITARAMA AIYER, B. A, B. L.,
Advocate, Coimbatore.

How sweet and kind of you to send me such treasures as your beautiful books to help me see the pathway to God and Self-realization, clearer and clearer. Your *Spiritual Lessons* and *Treasure of Teachings* reached on March 8th, 1948. I cannot thank you enough for them—on account of lack of means—and my one hope is that I may be sufficiently uplifted and that I may be a medium of peace and blessings to the hungry and burdened souls around me. There is no one but your pure illuminated self to present something to the people which appeals to them—to their head and heart alike. Your books are sacred.

—Sri JOHN M. SHORT, New South Wales, Australia.

In all humility I pray to the Lord that I may ever hold and treasure your priceless wisdom contained in your books, close to my heart.

—Sri HENRY T. SUGDEN, Windsor Gardens, Northumberland, (Great Britain)

I came in contact with your Holiness' writings a year ago and I am perfectly convinced after reading them that my Guruji has appeared in thy from.

—Sri R. K. JOSHI, Haveri.

The writer's eleven years stay in South India has brought him into contact with the literary output of Swamiji's writings and he marvels at the erudite and masterly treatment of spiritual

problems and the ways and means of bringing the earthly man in subjection to the Spirit. Thy spirit speaks through your writings.

—Rev. ARTHUR E. MASSEY, Secuderabad.

Thy Gospel is of universal acceptance to the modern world and a guiding light where everyone is deluded by Maya.

—Sri C. MUNIKATAPPA, Bangalore.

The public seems to be keenly interested in all your publications.

—Sri Rao Saheb, K. S. IYER, Tanjore.

I have got about thirty eminent, sublime books by the powerful pen of your Pure Self. I read them again and again, and thus is aroused a great curiosity of accumulating more and more of the inexhaustible stock to spiritual wealth scattered so large-heartedly through them by your Pure Self.

—Sri INDERJIT SHARMA, Delhi.

Literature published by you is the real stuff which the world needs at this critical juncture. Your literature need more and more publicity in order to serve the mankind.

—Sri AVINASH, New Delhi.

I have the proud privilege of reading many of your enilightening volumes dealing with Yoga, and therefrom I have imbibed enough that is worthy of emulation.

—Sri RAMESHCHANDRA DEVA, Kishmu, Kenya, (Br. East Africa)

I am going through your sacred and valuable books, and I fully appreciate the precious gems contained therein.

—Sri V. RAGHAVENDRA RAO, Cuttack.

I came across your *Divine Life* Sep-Dec. issue. The spiritual lessons contained in the magazine are a solace to the afflicted spirit.

—Sri TRILOKCHAND STANO, Saharanpur.

The useful hints for practical men, devoted to meditation, that I could find in your book, were never printed in any book form in English so far, and throughout my life I was searching one such book. Here I found it, at last, at the Wheeler's & Co. I am very happy since I bought your book *Concentration and Meditation.*

—Sri P. S. BHANDARI, Calcutta.

The pamphlets published by the Divine Life Society gave me immense mental relief and comfort which I cannot express in my poor language.

—Sri M. V. RAMALINGAM, Nellore.

Thy words are not merely golden but set with diamonds each radiating a spark for enlightenment in the path of Self-realization.

—Sri R. SRINIVASAN, Mylapore, Madras.

Your works have opened my eyes. I have before me a heap of books written by you: and when I open one, you appear before me smiling with loving countenance. Something within tells me, there and then, that you are the one I was looking for, and so I write to you, dear Swamiji.....

—Mr. RUSTAM, Lucknow.

Thy messages can transform even the fallen. Thy words are full of reality and have validity to transform my heart.

—Sri LAL B. KALYANI, Ajmih.

I am reading your *Philosophy and Meditation on OM* again and again.....It is peace-bringing and solace-giving one.

—Sri PURAN CHANDRA PANDE, B. A., LL. B.
Almora.

I had a chance to read some of your books. You are really a ship for the spiritual aspirants to take them from this Samsara full of miseries and sorrows on to the other shore of fearlessness and Immortality.

—Sri MANOHARLAL, Dehra Dun.

Your books appear to be of great value, and if they are translated in vernaculars, they will render immense good to the public in general.

—Sri B. D. JHA, B. A., Jhansi.

My friend showed me some of thy valuable books, and by reading them I thought that the author was a realised soul and I became very anxious to establish personal contact with your Holiness.

—Sri RATI RAM TANWAR, Delhi.

I am reading your books these days, and I do not know how to express my gratitude to you for all these valuable works. They are very instructive and elevating.

—Sri RAMACHANDRA VARMA, Shahjahanpur.

I was overwhelmed with infinite feelings of boundless joy, nay, *Ananda*, when I received thy book *Light, Power and Wisdom.*

—Sri M. BOOTHANATHAN, M. Sc., Trivandrum.

I consider you, in the spiritual and intellectual world of mine, as a Guiding Force : my deep love and regard having their genesis in the perusal of your invaluable works beset with highest knowledge, love and inspiration.

—Sri VIVEK DEV, B. Sc., Uttarpara, Bengal

I heartily wish to enjoy that mental bliss and peace, and that is why I have decided to stock all the books of that great sage published by Sivananda Publication League.

—Sri H. P, PATEL, Santa Cruz, Bombay.

Your publications are wonderful. They are the sole refuge to the sinners. Your spiritual Kingdom is equal to that of Heaven.

—Sri V P. PACKIAM, Theni, (Madura).

The books of your Holiness are very nice and have been highly praised by many scholars of Kashi.

—Sri DEVI NARAYAN, B. A., LL. B.,
Banaras.

I regard Swami Sivananda's philosophy as marking an epoch in the history of Indian Philosophy.

Siva Gita of Swami Sivananda is the greatest of world's autobiographies.

—Dewan Bahadur Sri K. S. RAMASWAMI SHASTRI, Madras.

Words are too poor to tell you the happiness I derive from the books of His Holiness Sri Swami Sivananda. I make my reverence to India which presented the world with such a great master of the philosophy of life.

—Sri HEINZ BALMBLAT, Cologne
Germany.

I have read the books written by His Holiness Sri Swami Sivanandaji. I am one of his great admirers and a lover of the writings and thoughts of the incomparable Swami.

—Sri CADUO FRANSISCO XAVIOUR,
Bicholm.

In these dire days Swamiji has taken the solemn task of distributing the Vedic gems amongst us. In this respect he is one of the great saviours of humanity. I belong to no party or sect or mission, and that is why I have the opportunity to forward my unbiased views and my regards to all who deserves according to my opinion. Your Society publishes invaluable moral and spiritual teachings and it seems to me as representing all sects and creeds as a whole, and that is why I have unbound regards to your Society.

—Sri SUKUMAR CHATTOPADHYAY, M. A.
Calcutta.

The people of the world are receiving best advices through your literature being published under your magnificent brain-power.

—Sri SUNDER SINGH, Nirsachatti.

I have glanced through some of the books published by the Sivananda Publication League and they depict that Swamiji's heart has an abundant love for the humblest of human creatures.

—Sri R. SRINIVASACHARI, Madras.

What marvellous books they are ; full of such a vast ocean of knowledge, that contain the treasure of the whole world. At the same time, they are written in such a simple style and are so lucid

that one could understand them very easily. They are so interesting that I could not leave them until they were well read.

—Mrs. R. LALL, Calcutta.

No one can look at the vast range of subjects on which Swami Sivananda has not written. Swamiji writes in a style which is clear and which instils the lessons which he wants to give, in the reader, with great felicity and with relatively small effort on his part. The comprehensive and lucid teachings, contained in his books, have rightly merited attention in all parts of the world.

—Sri Manu Subedar, Member of Indian Parliament.

Swami Sivananda has a fountain of practical knowledge within, and it pours out in a style of spontaneous simplicity and clarity. His words go directly to the heart of the reader and appeal to the reason, intellect and practical intuition. His books are a boon to humanity.

—Yogi Sri SATYARKA, Pondicherry.

I think it is impossible to exaggerate the usefulness of the Sivananda Publication League and the other activities of the Divine Life Society. It is not for nothing that the Lord has given our sage mastery over English language in which most of his books are originally written. His message, expressed in lucid, simple and forceful English reaches distant parts of the world. His devotees of

Mexico, Sweden, England, America or Germany are as keen and advanced Yogis as the best among us.

—Rai Sahib Sri A. K. SINHA, M. A.
Retd. Inspector-General of Police, Bihar.

Swami Sivananda is a voluminous writer and his books bespeak of his profound knowledge of the Hindu philosophy, indicating close and depicting the truths of the Vedas, ancient epics and the Bhagawad Gita. He is a master-teacher of the age, inasmuch as his books afford most entertaining, instructive reading, couched in forceful and lucid style, which compares favourably with the language of some of the masters of the English language in India. Swamiji writes with such inspiration, sincerity, pointedness and selflessness that it goes straight to the heart and binds him to the reader with the golden link that can never break, being beyond the material plane. There are several thousand souls, both in India and abroad, who have derived peace of mind and consolation at heart by the study of some or most of the works which Swamiji has written. India is at present in dire need of such towering personalities and religious teachers of the type of Swamiji.

—Sri HIRALAL MEHTA, B. A., LL. B., Solicitor, Bombay.

Swamiji's soothing words of kindness and sympathy to the distressed souls, his erudite and practical wisdom to the aspirants, his prescriptions—physical

and spiritual—for the progress in this world of twentieth century are marvellous and efficacious indeed.

—Sri E. A. RAJAGOPALACHARI, B. A., L. T.

Swami Sivananda's saintly teachings enable the seekers of Truth to grasp the subtle laws of the supersensuous realm and unfold before man's restricted vision, the spiritual foundation of the universe, the unity of existence and the Divinity of the Soul.

—Sri P. RAMALINGESWARA RAO, B.A., LL B., Kovvur.

Guruji's works are chronicled in a language of unsurpassed, simple flood of a steady light that irradiates the subjects they deal with and illuminates all, with a free flowing delivery of elegant diction and precision of thought His fancy is for the broad points which appeal to commonsense no less than philosophical and elaborate expositions, perhaps to the point of emphasising the elementary propositions. He is incarnated in each work of them, singing the beauty of the All-merciful, expounding the methods of the Omniscient and Omnipotent, detailing the wisdom of the All-wise and defining the purpose of the All-pervading Providence In all his writings, he shows in a surprising measure the insight to interpret what he has realised and what he has the capacity to give from the essence of his findings. The volumes are pregnant with clusters

of luminous expositions and persuasive exhortations, eliminating none of his varied experiences but continually sorting them all into a charming picture of that catholicity of spiritual valuation which judges all things from the sublime stand-point of spirit and discerns the doings of His Grace in all times and climes. They are truly a great testimony to the life of His Holiness, radiant through word and deed.

—Karmayogiveera Dr Sri LALITA PRASAD RAO,
Draksharamam.

Swamiji's books deal with all spiritual topics, written in a simple, elegant and forcible style—possessing a rare and irresistible charm that captivates the reader and makes him yearn more and more.

Siva has solved the difficulties for us and has given us the condensed essence of nectar-drops in his books, dealing with Yoga and its branches.

—Dr. Sri. M. V. G. SUNDARAM, M. B. B. S., Secunderabad

As one goes through his writings, he becomes tempted to feel that each and every sentence is addressed to him.

—Sri VENKATARAMA IYER, Trichinopoly.

I have read Swamiji's books wherein one gets any and every secret in Yoga.

—Sri K. BALAKRISHNA NAIR, OTTAPALAM.

His teachings had an electric effect upon the consciousness of thousands and transformed their character and awakened them to the sense of their duty.

—Sri PRITHVINATH SAPRU, Karachi.

His publications of the hardests Sanskrit texts, his pamphlets, inspiring letters and various other books to suit the individual tastes are simply astonishing.

—Dr. Sri H. J. CHHATRAPATI, M B B. S., Junagarh.

Swamiji's books are all graded exercises in spiritual Sadhana for the removal of *Mal*, *Avarana* and *Vikshepa*.

—Sri R. RAMAKRISHNA, B. A., Sind Legislative Assembly, Karachi.

His writings and precepts on the practice of Brahmacharya and other spiritual subjects have proved themselves to be a boon not only to the students who are all alike immersed in the misadapted western manner, but also to all classes of men. Many a fallen soul is greatly relieved and uplifted by reading the holy writings of the Swamiji. His writings are a source of great inspiration and hope to many helpless souls.

—Sri BHADRA SHANKAR BHATT, Journalist, Guzrat.

His teachings are profound, illimitable, simple, easy and direct. They bestow the readers with peace, harmony and happiness.

—Sri S. D. IYER, Calcutta.

Swamiji's unique presentation of his teachings is very powerful, and I can say from my personal experience that a study of any of his books is sure to generate, in any one, detachment (Vairagya) and sincere devotion (Bhakti) to God. Swamiji's writings are very eloquent and they create spiritual thirst even in the most worldly-minded person.

—Sri T. V. R. APPA RAO, Narasapatam.

Swamiji's teachings are simple, sublime, practical and soul-inspiring. His letters reach the heart and soul, and one cannot but be immersed in the ocean of bliss while reading his letters. His books, letters etc., have always been a source of inspiration for me and will be so to every seekers after Truth. His language is simple and forceful and readily creates an impression in the minds of the readers as he does not actually write but his heart directly speaks.

—Sri K. RATNAVEL, Colombo.

The speeches and writings of Swamiji have been so inspiring soul-stirring and inciting that a wave of spiritual awakening has swept over India

and its benevolent effects have been felt even in some centres of Europe, America and Africa. His masterly and forceful expression in simple yet poetic words, is unparalleled in the English language and leaves the reader spell-bound. His cosmopolitan and modern outlook, his recognition of the truth and wisdom in all the religious faiths, and his inner exposition of different subjects are very convincing and appealing to the modern educated men of the East and the West. His writings are very fluid and the style very simple yet grand : so they never bore the reader in spite of the abstruse nature of the subjects, and form an exceedingly interesting reading and constantly arouse the thrist for more knowledge of a similar kind.

—Sri D. C. DESAI, B. E , I. R. S. E.

Sri Swamiji has carried the torch of Truth and Wisdom from one end of the country to the other and even beyond its borders. It is difficult to count his writings, and if any critic were to take the task of estimating their influence on the reading public, he would fail in doing so, for his writings have no limit.

Sivanandaji was a refined scholar at the height of his intellectual attainments and brilliance when he renounced his secular life and became a Sannyasin. Of modern medicines, he has a perfect knowledge. On matters relating to health and nutrition, he holds a great authority. It is not

surprising, therefore, that when he takes up a subject for writing, his pen acts like the surgeon's lancet and probes into the very core of the subject matter. With a simple style that is appealing to all, Swamiji enables the reader to look into the luminous depths of the great truths, culled out from the Vedas and the Upanishads. What seemed a mystery a minute before, Swamiji lays here for all to see and learn now.

—Sri P. K. VINAYAGAM, Editor, *My Magazine*.

In truth, there is nothing that Swamiji has said or written which is not at once sublime and at the same time an easily intelligible, practical philosophy. It has a perennial flow. It is an unending and ever-fresh feast of abstract truth and actual realization. Any attempt to capture it, compress and confine it within the limits of a bound volume will be futile.

Sri Swamiji's teachings give us that wisdom that can annihilate all the bonds of Karma and dispel the darkness of ignorance.

If you are eager to have spiritual illumination, you can have it here and now, in his teachings.....Through his books, the Swamiji has, in fact, handed over to you the key to unlock undreamt of treasures which are ever within your reach. Go forth and have your fill of Eternal joy!

—Prof. Sri C. V. NARAYANA IYER, M. A, L. T.
Presidency College, Madras.

In the warmth and feeling, as also in literary richness, Swamiji's writings rank as one of the finest contributions to world literature.

—Sri N C. GHOSH. M. A , Titagurh Paper Mills, Calcutta.

Sayings of Sivananda is, to the English knowing world, no other than the *Vedanta Sutras* of the Rishis of ancient India, concretised in other words—the hidden treasure of spiritual wealth unknown to mankind outside India.

—Sri A. SIVARAMA KRSHNIER, Teppakulam.

Sri Swami Sivananda's works are unique and they have rightly been praised (in Review Columns both in India and abroad) for their direct appeal, force of language and convincing rational approach. His instructions are simple and his messages touching; his prescriptions for the life's bruises are but an easy routine by which the individual is made to keep up a steady flame of devotion to God within his much sweated bosom. So simple to practise, yet so full, so effective, so completely satisfying, it switches at once the individual on to the Divine Power House !

—Sri BALAKRISHNA MENON, M. A., Journalist, Delhi.

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THE DIVINE LIFE SOCIETY
Rishikesh

Some Facts about—

What it is !
Where it is !
What it stands for !
How it works !

Founded in the year 1936 by SRI SWAMI SIVANANDAJI SARASWATI of Ananda Kutir, Rishikesh, the DIVINE LIFE SOCIETY teaches and preaches the Way to Lead a Divine Life in and through the busy life in the world. The Divine Life Society is an institution whose unique object is to promote a divine life of truth, purity, love and service in every man, woman and child in accordance with the tenets of each one's own religion. Its chief *aim* is to awaken Man to the true purpose of human life and to enlighten him about the various means and methods of attaining the goal.

The D. L. Society's aim is purely spiritual, entirely non-sectarian, universally applicable and fully tolerant.

Its headquarters are at Rishikesh and it has branches throughout India and in many places abroad. The headquarters are situated on the bank of the river Ganges, by the side of the Badrinath Road about 2½ miles from Rishikesh Railway Station. Yatris can come from Haridwar to Rishikesh by bus also. Those who walk up the distance from Rishikesh to Sivanandashram (by which name the place is popularly known) can hire cooly to carry their luggages. The sign-board before the main premises will guide the visitor.

The Society stands for Jnana Yagna, Bhakti Prachar and Nishkamya Seva : dissemination of

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Under the direct inspiration and guidance of its revered Founder-President Swami Sivanandaji, the Divine Life Society works out its aims through its comprehensive spiritual literature, regular Sat-sangh in the branch centres, spiritual conferences, distribution of free leaflets, pamphlets and bulletins, brief courses of Sadhana and training at the head-quarters during the Easter, Christmas and Dussera holidays. Distant places are roused and awakened by sending them inspiring messages periodically and through correspondence. To serve as a model upon which to run such similar centres all over the world, the headquarters combine in itself all the various factors for an ideal institution. It has a Central Prayer Hall for conducting common meditation, Prayer and Kirtan, a special Altar where Akhanda Mahamantra Kirtan is carried on, a temple for common worship where periodical celebrations are held, a Library of valuable books, a Charitable Dispensary to serve the poor and the sick, Vanaprastha Kutirs, Sadhana Kutirs, a Guest House for visiting Sadhaks, a School giving free education to the illiterate. It thus serves as a field for unique all-round development of man through service, Yoga, devotion, worship, study and meditation.

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